AN ANSWERE

to a certaine Booke, written by

M. WILLIAM RAINOLDES

ſtudent of Diuinitie in the Engliſh Col-
ledge at Rhemes, and
Intituled,

A refutation of ſundrie repre-
henſions, Cauils, &c.

By *William Whitaker*, profeſſour of Diuinitie
in the Vniuerſity of Cambridge.

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TO THE RIGHT *honourable Syr William Cæcill,* KNIGHT OF THE GARTER Baron of Burghley, Lord high Treasurer *of England, and Chauncelor of the* Vniuersitie of Cambridge, *Grace and peace.*

IT is not vnknowen to your Honour, how the aduersaries haue neuer ceased since the beginning of hir Maiesties most happie reigne vntill this day, by their bookes in great numbers written and published, & by al other means, that possibly they might deuise to trouble the state of the Church, & to diffame that holie religion Christ which through Gods great mercy & godly lawes of our gratious Souereign, is according to his holie, word establishled amongst vs. What they haue wrought with manie of all estates, and how mightilie they haue preuailed with that strong and effectuall illusion of Satan, which hath aduaunced Antichrist vnto that supremacie of power, authoritie, and credit in the world, whereof the holie ghost by SS. Paul & Iohn *hath foretold, lamentable experience can witnesse in the back sliding and continual falling of manie away from vs. to their owne finall perdition, to the greife of the godly, & to the great encouragemēt & comfort of the enemy. And among other exāples of this Apostasie, I offer to your Honor one very notable, euen the mā with whome I haue in this*

McKerrill L. Dom 10. 16. '36 2.5.0 Cat. 100 # 1063 (Dr.)

booke to deale, who hauing bene late not onely a comm̃ professor of our religion, but a publick minister and preacher of the same in our Church, hath not only reuolted from vs, through some worldly tentations, and runne ouer into our enimies camp, but hath also lifted vp his heel against vs, and in open writing most malitiously and bitterlie railed at vs. Occasion of vttering his conceiued malice against vs, in his late writing he taketh by a certeine preface of mine before the answer to D. Saunders demonstrations of Antichrist, which being not verie long, and handling no great varetie of matter, I neuer thought could haue prouoked the aduersarie so much, or procured so long and large a Confutation. I looked rather that the substance of my booke concerning Antichrist, should haue bin answered by some that would mainteine Saunders arguments, whereby he laboreth to proue that the Pope cannot be Antichrist; which being in deed a weightie and most materiall controuersie, required the learning and diligence of the most sufficient scholler amongst them. Neither coulde I otherwise suspect, but seeing I had writen in latin against a latin Aduersarie, he whosoeuer should take in hand to set forth anie thing against mee, would haue done it in the latin tongue. But M. Rainolds, who was appointed (as he saith) to answere my booke of Antichrist, and in all his actions professeth himselfe to be ordered by those, to whose gouernment he hath submitted himselfe, pretending in shew to publish a confutation thereof, hath written onely against the preface, wherein are handled other matters, and so hath answered nothing to the principall question, whereof the booke, that he would seeme to haue confuted, especiallie entreateth: and further hath written not in latin as I did, but in english, as liked best his gouernors and himselfe. Whereupon I was at the first partlie perswaded to passe ouer this refutation of his with silence: and the rather, because I listed not to reason or deale against such a one as he is, of whome for manie respects I could not conceiue anie hope at all, that euer my labours should doe him good, hauing thus embraced pernitious and deceitfull errors, & wilfullie cast away from him the loue of the truth, which once he had in shew receiued, which he pretended to beleue, & which he did indeed professe. Which kinde of men through Gods iustice for the most part are giuen ouer into such reprobate hardnesse of hart, that they can neuer after be reclaimed, but continue alwaies desperate to their euerlasting destruction. Notwithstanding, when I perused better the contents of his booke, and tooke aduise of the godlie, what

were

were beſt for me to do herein, whether I ſhould make anſwere to this man, or rather obeying king Ezechias commaundement, let him alone, and ſay nothing to him, I was in the end reſolued to ſet forth a plaine and ſufficient anſwer to his whole volume, not for his ſake, of whome I haue no hope, nor reſpect, but in regard of others, who thereby may either be confirmed in the truth, or preſerued from error.

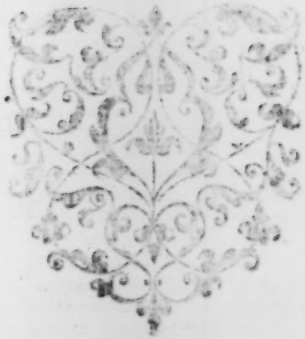
I ſee the Aduerſaries drift eſpecially was, to breed in the minds of our countrimen a miſliking of this our religion, which himſelfe hauing once wel liked, was after (I knowe not how) moued to miſlike. The which he endeuoureth to perfourme by ſome other means, then heretofore haue commonlie bene vſed, as anie man reading his booke may ſoon obſerue, wherein he ſhall finde continuall allegations of teſtimonies out of our owne writers, craftely brought in, to ſhewe a diſſenſion of iudgements amongſt our ſelues, that ſo his readers maie be induced to thinke the worſe of our doctrine, and o fvs all. A deuiſe full of fraud, diſhoneſtie and malice to take aduantage of mens infirmities and imperfections againſt the eternall trueth of God, which he cannot by ordinarie and lawfull kind of reaſoning refute. Betweene Luther *and* Zuinglius *about the Sacrament was a ſharp contention, hotlie debated in manie bookes, and the ſame hath continued ſince to the great hinderance of the goſpel & offence of manie. In which contrarie writings and diſcourſes, are founde ofientimes harder ſpeeches of either againſt other, then were to be wiſhed, yet ſuch as the godlie ſeruants of the Lord in contension about the truth, ſometimes are moued to vtter againſt their brethren.* S. Paul *openly and ſharplie rprehended* S. Peter *to his face wherat wicked* Porphyrie *catched a like occaſion to raile at Chriſtian religion long ſince, as our aduerſaries dot as theſe daies. What a violent and troubleſome contention was there betweene* Theophilus *of* Alexandria, *and good* Chryſoſtome *of* Conſtantinople? *who knoweth not how ſharply* Cirillus *a learned and wiſe Biſhop of* Alexandria *hath written againſt* Theodoritus *a godlie and catholick Biſhop in a controuerſie touching the catholick faith? Both Biſhops, both catholikes, both learned, both godlie, both excellent pillers of the Church: and yet he that readeth both there writings, would thinke that both were dangerous enimies of the Church and faith of Chriſt, and of all Chriſtians to be auoided. So in the bookes of* Luther *and* Zuinglius, *and thoſe that maintaine either part, appeereth (I graunt) great ſharpneſſe and bitterneſſe of diſſenſion:*

who all notwithstanding, if you set the heat of disputation aside, were as godly, as learned, as zelous Christians, as the worlde had anie. Nowe commeth in M. Rainoldes *like a craftie enimie, and gathering a heape of such speeches out of sundrie their bookes, hath in diuerse places of his confutation inserted the same, as anye occasion woulde serue, to make his readers acquainted therewith, that seing such earnest contention among the cheifest professors of the Gospell, they may be further withdrawen in alienation of minde from the loue and liking thereof. Wherein also to helpe his purpose, he hath vsed two kindes especially of vnlawfull sleyghtes. One is, to report among others the testimonies also of open Aduersaries to the doctrine of the Gospell, as namelie of* Gabriell Fabritius *against* Beza, *and of* Castalion. *and such others, as either being professed papists, or doubtfull protestants, ought not in this case to be regarded. An other is, to falsifie the iudgementes and sentenses of our writers, and so to make most vntrue reportes of them. As for example, in his 12. chap. pag. 356. he affirmeth, that wee begin secretlie to disproue the Churches faith, touching the manner of Christes crucifying, namely that his handes and fees were pearsed with nailes, and for proofe hereof alledgeth testimonies out of* Marlorate, Musculus *and* Bucer, *in whome no such thing is in anie place to be founde. And that euery man may perceiue what pleasure he hath, and what libertie he taketh to him selfe of speaking and reporting anie thing vntruely, he accuseth* Castalion *to haue made a discourse in the preface written to* K. Edward *the first, before his translation of the Bible, in proofe that Christ is not the true Messias, which verilie is a foule slaunder, as any man may iudge that readeth the same: so he chargeth vs with the abominable heresies of the* Trinitarians, Libertines, Anabaptists, Antinomi, Dauid George, *and such like, whome wee detest as much as they, against whome both we haue written more then they, and our Magistrates, both ecclesiastical and ciuill, haue also seriouslie proceeded. With such allegations of all sorts, out of all writers, for all purposes, hath he fraughted and stuffed his booke: other substance and weight of matter is there none therein, so that of it selfe it might be thought most vnworthie of answere. Yet because such bookes doe harme abroad, and it is expedient to haue the aduersaries follie & weakenes detected, I haue vndertaken this labour of answering* M. Rainolds, *and that in english, for the same consideration that caused him to leaue the latin, and write in the english tongue: which*

I thinke he hath not done, ſo much for want of ſkill therein, as that his writings might cõmonly be read & vnderſtood of Engliſhmen. This my labour I offer to your Honors good acceptation, humbly beſeeching you that I may publiſh it vnder the ſafegarde of your honorable protectiõ. And as you haue alwaies bin a zelous louer of Chriſts Goſpel, and by your godly wiſedome haue done your endeuour to aduaunce greatly the Lordes cauſe from time to time, and to hinder the practiſes of the enimie, ſo I beſeech the Lord to encreaſe in you all thoſe Chriſtian vertues, to the benefit of Chriſtes Church, and the common wealth of this Realme. Thus I commend your Lordſhip to Gods moſt mercifull and gratious preſeruation, beſeeching him to prolong your daies vpon earth, with multiplication of all graces neceſſarie for this life, and for the life to come.

Your Lordſhips to commaund.

VVilliam VVhitaker.



AN ANSVVER TO MASTER *RAINOLDS* PREFACE.

WHether *Maſter Rainolds* were appointed by his gouernours to make this anſwere, as he ſaith, or els of his owne accord tooke the matter in hande without commiſſion of any ſuperior authoritie, I take it to be a thing of ſmall regard, both in reſpect of himſelfe, and of his worke, and alſo of thoſe his ſuperiours, to whoſe direction he profeſſeth to haue committed himſelfe, and all the giftes he hath. Onelie this thing I cannot beleeue, although it be no more materiall, then the other, that he was ſo lothe to take vpon him this buiſines, as he pretendeth. For if we conſider not onelie the manner of his writing, wherein appeereth as great malice againſt the trueth of God, as ſhameles railing at Chriſts goſpell, and profeſſors thereof, as notable pride, preſumption, and hardnes of hart, as euer hath done in anie enemie heretofore; but further alſo how neceſſarie it was for him, being a Renegate, and of a Miniſter and Paſtor of a Church become pag 3.

ſodenlie a ſeminarie Prieſt, & therefore liuing in great ſuſpicion amongſt his fellowes, to approoue by ſome publike teſtimony his vnfeigned conuerſion to their ſynagogue, we ſhall not eaſilie be perſuaded to thinke there was in the man ſuch vnwillingnes in this matter at the firſt, as he would haue vs to ſuppoſe. But as vaine declamors are commonlie wont to excuſe themſelues with pretenſe of being loth to attempt ſo waightie a matter, that they maie ſeeme ſomewhat vnwilling to doe the thing, which in truth they doe moſte willinglie and ſtudiouſlie, ſo *Maſter Rainolds* could not deuiſe a more commodious beginning of his declamatorie preface, then a proteſtation of lothnes to write that, which anie man maie eaſilie iudge he went about with all his will, induſtrie, and habilitie.

And that you maie the rather imagine he was forſooth verie lothe to take this matter in hand, he can ſhew you diuerſe reaſons, that made him ſo loth: and yet the true reaſon, that ought indeede to haue hindred his courſe, he toucheth not, that herein he was to ſet himſelfe againſt the knowen truth, to write againſt his conſcience in ōpen maintenance of wicked hereſies, to fight for Antichriſt againſt the Lord, and finallie to commit the ſinne, that either in propertie of nature is the greateſt of all, or commeth neereſt vnto it. One reaſon was, he ſaith, becauſe he ſawe manie in that ſocietie, *as willing and more hable to vndertake, and diſpatch a greater matter then that*. As willing *Maſter Rainolds*? whie? then haue you diſſembled before in telling vs you were vnwilling: now by your owne confeſſion you were willing enough,

enough, but there were manie alſo in your Colledge, as willing as you. Whereof ſurelie we haue no doubt, that you are all moſte wilfullie bent, and earneſtlie diſpoſed to doe what harme anie of you poſſiblie can to the Church of England. As for your knowledge and habilitie to performe againſt vs anie notable enterpriſe, we haue no care, we ſtand in no feare of you, we knowe what pith is in the ſtrongeſt of you. And for your ſelfe, *Maſter Rainolds*, I am of opinion, that you maie truelie take the garland from your owne head, and giue it rather to manie others of your fellowes.

Another reaſon he faineth to be, for that he *thought it ſome iniurie to Catholikes to diſpute againſt ſhat ſauage and barbarous paradoxe*, namelie that the Pope is Antichriſt. What iniurie could this be thought done to your Catholikes, *Maſter Rainolds*, to write in defenſe of your Pope, and prooue him not to be that Antichriſt, then which a greater pleaſure can no man doe for him, and for his Church, it being apparant, and ſo of manie Chriſtians beleeued, that he is indeed no other, then the verie Antichriſt himſelfe? In which reſpect perhaps your conſcience tolde you, that if you oppoſed your ſelfe againſt this trueth, therein ſhould you offer iniurie to your Pope, and Pope-catholike brethren, whome the ſame ſo ſpecially doth concerne. Pag. 4.

You ſaie I know not what Antichriſt is, againſt whome I write, and that ſometime I *make Antichriſt to be the wholl Catholike and vniuerſall Church, pio. wherof the Pope is head:* which to be a pregnant vntrueth, he that looketh one t he place, may ſee. *Contra Sander. pa. 6. in principio*

Haue I saied, the Pope is head of the Catholike vniuersall Church? or the Catholike vniuersall Church is Antichrist? what will you be ashamed hereafter to write, that in the first entrance write thus vntruelie without shame? and yet hauing your selfe nouched so notorious an vntruth, you dare make mention of *Lucians* true historie, which booke, as may seeme, you haue not onelie read ouer with diligence and delight, but also translated into English, & propounded vnto your selfe as worthie of your imitation. For to giue you that praise, that of due belongeth vnto you, *Lucian*, if he liued, could hardlie coyne more passing vntruthes, or scoffe more kindelie at Christ and his gospell, then you haue done.

A greater reason was, he saith, for that he abhorred to deale with heretiks, who passe al other p25.5. in pride and ignorance, and of all heretikes, he maketh vs of England to be the worst. Indeede true it is that heretikes for the most part are obstinate & past amendment, & therefore a great wearines & vexation of minde is it to maintaine contentions, and disputes with them, whereof in the end small profit doth redound. But this complaint of hereticall wilfulnes nothing toucheth vs, who by Gods grace are far from al kinde of heresie, and hold no other doctrine then that which the Prophets and Apostles, and Iesus Christ him selfe haue taught vs, & which is plainly contained in the bookes of canonicall scripture, from which if labouring to diswade vs you cannot preuaile, no maruell is it. And in defending the same, we are content to be esteemed of you contentious, proude, ignorant, and as you list. We are

not

not ſo much in loue of your ſociety, nor ſeeke your fauour and commendation ſo greatlie, that we will ioine in vnitie with you againſt the Lord, his trueth, and Church. If you thinke we are proud, tell vs wherein our pride conſiſteth. If in that we will not yeald vnto you, nor giue euer maintenance of the Goſpell, pardon vs. *Maſter Rainolds* modeſtie in the Lord is an excellent vertue, but the modeſtie that betraieth the trueth of God is accurſed. Other pride (I doubt not) we are as cleare from, as your ſelfe or anie of your fellowes. And for ignorance, we may thinke it was ſome ſpice of pride in you to obiect it vnto vs, who for anie thing that appeereth haue no cauſe to brag of ſuch knowledge, or to chalenge more to your ſelfe, then you may ſafely graunt to an other. For tell vs what learning is, wherein it conſiſteth, and howe it maie be gotten? Vnles you haue ſome ſpeciall meanes, and as it were ſome ſecret waie to attaine vnto it, which others haue not, I ſee not why we ſhould thinke that you haue gotten a greater meaſure of learning and wiſdome, then others who haue vſed as great indeauour as your ſelfe. And what the matter ſhould be, I know not, that you are ſodenlie become ſo learned and that we haue loſt all learning. But were you as learned as euer anie was, or could be, your learning ſhall not be hable to hurte the cauſe, that we defend: your learning ſhall in the end deceiue you: and you that now boaſte of your knowledge, ſhall then be aſhamed of your ignorance. To knowe Chriſt out of his worde, is true knowledge, ſound learning, and perfect wiſdome.

Certaine examples you rehearſe of our igno-

rant assertions, onelie thereby to make our cause seeme odious to the simple: but the reasons of our assertions you pretermit, which is your common sleight, continuallie to tell your readers that such and such opinions we holde, and not to shew the maner, nor to remember or answere our reasons. Wherein I desire the reader to consider how vntruelie *Master Rainolds* hath charged me with a wicked heresie, that in this man he maie beholde the conscience of a Papist. He setteth downe for one of my sayings, that *Christ is not begotten of the substance of his father*: a slaunder moste manifest, in a matter of greatest moment. I haue not written thus, no, I neuer thought thus. I abhorre with my hart all such blasphemy against the Person of our sauiour Christ. But in the meane time what hath this slaunderer deserued? Let the reader equallie iudge betweene him and me, and by triall hereof esteeme more indifferentlie of the rest of his malice.

pag. 7. Now the greatest cause of all that made him so loth, was, he saith, because he found in our doctrine no staie or certentie, which yet, if it were true, should haue ministred vnto him greater will and courage, forsomuch as the doctrine that standeth vpon no certaine staie is easilie disprooued and ouerthrowen. But in trueth *Master Rainolds* perceiuing our doctrine to be grounded vpon the foundation of the Prophets and Apostles which maie not be remooued, and knowing we will not yeald to mens doctrines and inuentions what socuer, differing from the holie scriptures, but rest our selues wholie vpon the written word of God, I thinke he was indeede somewhat discouraged

couraged, as great cauſe was he ſhould, being ſure his engines couldnot preuaile againſt the ſame.

And what greater ſteadfaſtnes in religion can be required, then to holde Gods word, which we profeſſe to be the ground, whereon we build our faith? If you can ſhewe, wherein we ſwarue from it, we will not refuſe your inſtruction. But ſaie not nowe we are vnſtaied, when as you knowe we relie our ſelues whollie vpon the worde, vnles you will denie Gods word to be a certaine rule and ſtaie of doctrine. We plant not our religion in mans iudgement & vncertentie of Traditions, in vaine ceremonies and deuiſes, as you doe, but in matters of faith and religion we depend vpon God, whoe in the ſcriptures of the olde and new Teſtament hath deliuered to his Church one certaine, vniforme, and perfect doctrine, to which we adde nothing, from which we take nothing awaie, in which we ſettle and ground our ſelues. But let vs heare how *Maſter Ranoids* can prooue, that the Proteſtants haue no certaine faith. For this he hath propounded to himſelfe to declare eſpecially in this preface. And I deſire the godlie readers to marke his proofes, which ſhallbe I truſt to their comfort, and confirmation in the truth.

Firſt he obiecteth diuerſitie of iudgement amongſt vs, concerning the Princes ſupremacie in matters Eccleſiaſticall, wherein is no ſuch difference as he pretendeth, if he liſted rightlie to vnderſtand the caſe. The title of ſupreme head of the Church hath bene miſliked by diuerſe godlie and learned men, and of right and properlie it onelie belongeth to the ſonne of God, and may Pag. 9. 1

not be communicated vnto anie man whosoeuer. And therfore neuer did our Church giue that title in such wordes vnto the Prince, nor yet did the Prince euer chalenge the same, and so herein is no dissension. For the Princes lawfull supreame authoritie in procuring for the Church a good and peaceable estate, in defending of the same, by maintaining Gods true religion & worshipp against heretikes and schismatikes, in remooving of manifest abuses, and disorders, in causing the ministers of the Church, according to their offices and vocations, to execute their duties faithfullie, in punishing them, if they be found negligent, & al this with assistance of godlie and learned Ministers of the Church, by that absolute and immediat commission, which euery souereigne Christian Prince hath receiued from the Lord God, being not subiect to anie foraine power of Priest or potentat, this allo all Protestants confesse, with full content therein, condemning the Popes Antichristian supremacie, who contrarie to Gods worde chalengeth a sole & supreame gouernment ouer al Christian Princes & Churches in the world. Is this now a good proofe that Protestants haue no certentie in their faith?

pag. 11. 2 Secondlie, touching baptisme, *Master Rainolds* thinketh he hath found some contradiction betweene the communion booke, which affirmeth that by baptisme children are regenerate, and wherein the Minister exhorteth the people not to doubt, but Christ will giue to the Infants baptized, eternall life, and betweene the disputation in

in the Tower of London the second daie, wherein the doctors teach, that al those who are baptized are the sonnes of god. If your eies were matches, things that are but one, would not thus appeere double vnto you. Babtisme is the sacrament of new birth, wherein our adoption by Christ is sealed vnto vs, and we are made the sonnes of God, as manie as beleeue, both sacramentallie, and spirituallie: the vnbeleeuers onelie sacramentallie. Wherefore this is not so to be vnderstood, as though whosoeuer is baptized, shall therefore be sure to haue eternall life. For *Simon Magus* was baptized, and yet condemned: and so also manie moe besides notwithstanding their baptisme, shalbe excluded from fellowship with the Saints in Gods kingdome. So that to be baptized proueth not necessarilie assurance and certentie of life euerlasting in all persons. Why then might not the Doctors be bolde to saie, that baptisme of it selfe hath not this force to make anie the childe of God, & that in baptisme none can be made the children of God, if they be not his children by election? For doubtles he that commeth to be baprized, vnles he be one of Gods elect, can not in baptisme receaue the gift of adoption, which onely belongeth to those that are predestinate and elect: and election is not begone in baptisme, but was before the foundation of the world.

Againe, betweene the communion booke and me, *Master Rainolds* hath noted a manifest difference, as he thinketh. The booke hath sett downe an order of priuate baptisme, and I finde pag. 12. 3

fault

fault with womens baptisme. It is sufficient for answere to you, that priuate baptisme is one thing, and womens baptisme is another. Priuate baptisme hath bene sometimes maintained and vsed in the Church, but womens baptisme was neuer allowed in any tolerable state thereof, neither doth the communion booke make anie mention of women, nor doth giue any authority to women, to minister baptisme. And therfore reprooving and disalowing of baptisme to be done by women, I haue not thereby spoken any word against our communion booke. Concerning necessitie of baptisme, wherein you would fasten vpon me some suspition of Anabaptisme, I graunt baptisme is necessary, if it may be had according to Christs ordinance and institution, so that the contempt thereof is damnable: but not in such sorte necessarie, as that the lacke thereof without contempt shal bring a man into the state of condemnation. If you will thrust out of Gods kingdome all that are not baptized, you shall take awaie from the Lord manie of his deare children, whome yet he will not deliuer ouer to your cruell iudgement, and power of Sathan.

pag.13. 4. The communion booke appointeth not a sacrament of cõfirmation. But yet there is an order for confirmation of children, which (for anie thing I know) is in all communion bookes the same. Shewe vs what fault you finde with vs for it, and answere shall be giuen you: sure I am in respect hereof you haue no cause to complaine of our vncertentie in the faith.

pag.14. 5. About the article of Christs descension into hell,

hell, I graunt, there hath bene some diuersitie of iudgements, yet so as the trueth of that article is confessed of all. The manner of his descension may be doubted of by many protestants, but your opinion that Christ in soule descended into hel to fetch vp the soules of the faithful deceased before his passion, is generallie improoued. *Caluine* saith not, that Christ was damned aliue in soule vpon the Crosse, as you soully slaunder him; but that Christ, taking vpon him selfe our sinnes and punishments, suffered in minde those paines of hell for a time, which we otherwise should haue sustained for euer. Deny this, and denie the iustice of God to be satisfied, which taketh awaie alhope from vs of escaping the torments of hell, and being throughlie reconciled with the Lord.

Christs diuinitie acknowledged in our communion booke no protestant euer denied. As for *Caluins Autotheisme*, as you fondly terme it, I haue answered enough to *Campian* and *Duræus*: refell the answeres if you can. And if you list to read more of this matter, I referre you to that which *Lambertus Danæus* hath written against *Genebrard* and *Iordane* of Paris concerning the same. Our doctrine in this behalfe is no other, then hath bene the catholike doctrine of Christs Church euermore. In labouring of malice to blaze abroade some heresy of *Caluine*, your selues are now become defenders of heresy against the blessed Trinitie. For tell me, *Master Rainolds*, if the substance of the God head be the same in the sonne and the father, and the substance of the father be God of it selfe, must not the God-head of the sonne be of it selfe? pag. 14. 6.

But

But you confessing in words Christ to be God, in denying him to be God of himselfe, take his diuinitie from him indeed. For God is of himselfe God, by propertie of his owne nature and substance: which in denying, you are proceeded as farre, and somewhat farther, then the wicked Archeretike *Arius*. I could turne you ouer to your owne schoolemen, and bid you to striue against them, letting *Caluine* alone. Looke vpon *William Ockam* a famous schooleman, who was not affraid to publish this position amongst his hundred diuinitie conclusions, *That Christ according to his diuine being is not the sonne of God*: which how he expoundeth, there maie you see: but if *Caluine* had written in such termes, whoe could haue staied the outragious cauilling of these men?

In. Centil. conclus. 62. Quòd Christus secundùm existentiam diuinam non est filius Dei.

Pag. 15. &c. 7

Taking of armes by some, and standing in the field for maintenance of Gods holie religion, & safetie of their owne liues, *Master Rainolds* vrgeth against vs grieuousie, which yet toucheth not the matter in hand, concerning our vnsteadfastnes in doctrine, but serueth onelie to procure enuie. Sturres and tumults for matter of Religion he rehearseth, that haue bene in *Germanie*, in *Fraunce*, in *Bohemia*, as though it were sufficient for their condemnation that they once resisted, and did not by and by admit whatsoeuer violence was offered either to Gods trueth, or to themselues, contrarie to promise, to othe, to publike edicts, to lawe, whereby they were warranted to doe, as they did. More of this matter will I not answere, being of an other nature, and cleered long since from crime of rebellion, not onelie by iust defense of their doing, but also by the

the proclamations and edicts of princes themselues.

The regiment of women as it was publikelie by writing oppugned by one or two, so was it publikelie defended: and the truth thereof since hath bene amongst vs generallie acknowledged. Can you obiect the priuate iudgement of so fewe against the common consent of a whoell Church, and thereof conclude, that in our Religion we haue no certaine staie? Then maie we in like manner, and by as good reason argue against you for a thousand such maters, wherein hath bene no smal dissension amongst your diuines, that the Papists haue no certaine ground of their faith. pag. 18. 8

A Cardinall of Rome hath openlie defended and taught that the Apostle permitteth one wife to priests, and to others moe: and that pluralitie of wiues is not forbidden either by the law of god or nature. You know whome I meane, euen *Caietane* your Popes legate, and the great aduersarie of Luther. Looke *Katharine*, who hath noted this amongst his manifolde errors. And another Popes legate writ and published in printe a treatise in commendation of a foule sinne: for which he was greeuoslie punished by your Pope, being preferred to a great Archbishoprik. *Pighius* saith, that Iustice in vs is a *relation*, wherein he hath exceedinglie offended your friendes. Maie we now by your example hereof conclude, that this is the doctrine of your Church: that thus you beleeue generallie, or els that there is no staie in your religion?

For Copes and such like ornaments either approoued or reiected, to gather an argument of pag. 19. 9

our

our inconstancy in matters of faith, is too childish and absurd. Our religion is not like yours, consisting in outward shewe of gestures, garments, and behauiour; so that our externall ornaments maie be changed, without anie alteration or change of our doctrine

Pag. 19. &c. 10. Lastlie *Master R.* omitting certaine small differences of feastes, &c. wisheth the reader to consider the generall changes, that haue bene in our Church and realme, since this schisme (as he calleth it) first began. And first he calleth to remembrance the Acte of six articles established in the latter daies of king Henrie the eight, which in the beginning of his sonnes raigne was straightwaies disanulled, and the Church reformed, which reformation was ouerthrowne in Queene Maries raigne, and after renewed by her Maiestie that now raigneth. And of all this what can *Master Rainolds* conclude against the vnitie and certentie of our profession? what alteration hath bene in the Church of God in times past, we may reade not onelie in gods booke, but in Ecclesiasticall histories. Sometime religion prospered wel, and florished, especiallie the Prince being godlie, and zealous to promote the same: sometime againe superstition, heresie, idolatrie mightelie preuailed, the Prince being an idolater or heretike. Yet notwithstanding the truth of gods word & Religion remained one and stedfast, howsoeuer the outward state of the Church or common wealth was diuerslie changed. And if at the first when the Lord began to worke some reformamation in this Church, perfection in euerie point was not foorthwith attained and established, no

maruell

maruel is it, considering both the greatnes of the worke, and the malice of manifolde enemies that withstoode the same. Yea if in our communion booke alteration hath bene, according as to the Church seemed moste conuenient, yet that was not in substance of Doctrine, but in matters of ceremonie, neither can you charge vs more for changing our communion booke, then we can you for changing and reforming your Missales, your Portasses, your Breuiaries, & a number such other bookes, euen of late yeares, in dailie and publike vse of seruice amongst you. As for Anabaptistes, Atheistes, Puritanes, the familie of loue, our Church and Religion vtterly condemneth to the pit of hell: and if there be such amongst vs secretlie, so haue there alwaies bene heretikes & wicked persons in the Church, and in respect of them our Religion is no more to be accused, then the good corne may iustlie be condemned, because together with it manie tares and weeds spring vp, and cannot be auoided.

Further *Master Rainolds* saith, if he should note the difference betweene our Protestants and those of other nations, he should neuer make an end. But let him note, what him list, and make an end when he please; greater difference shal he not finde amongst the true professors of the Gospell, and Churches reformed, then may be amongst the children of God. When such bitter dissension was betweene the East and west Churches, about the daie of Passeouer, and the same continued so manie yeares with great offense & alienation among the faithfull, yet they ceased not for all that to be still the Churches of Christ. pag. 22.

Neither

Neither is it euer to be hoped for, that such perfect concord shall be among the professors of Christs religion, that they shall all agree moste iointlie together in the trueth, or in euerie particular point thereof. Your vnity although it be not so intire and generall, as you would haue it thought, yet if it proceeded of knowledge of the trueth, and faithfull submission with hartie obedience to the same, it deserued great commendation: but springing from such fountaines, as it doth, of brutish ignorance, and feare in the moste, of vaine ambition, worldlie pleasures, and filthie couetousnes in the chiefest, though it be through corruption of mans nature mighty, yet the causes being marked, it appeereth to be but carnall, tyrannicall, and diuelish. For this moste wicked persuasion being once imprinted in mens harts by the subtelties of Sathan, that all men must obey the Pope, whatsoeuer he teach and commaund, without examination, or resistance, vpon paine of eternall damnation, an easie matter is it vpon this foundation to raise vp and maintaine any vnitie whatsoeuer. And although this worldlie prouision for keeping of vnitie be not amongst vs, yet through Gods grace and blessing al Churches reformed agree soundlie in all articles of faith, that are substantiall and necessarie to saluation, and shall so doe vnto the ende.

pag. 25. The grounds and heads of disputation receiued among the Romish Catholikes, *Master Raimolds* reckeneth many, and first the scriptures, wherein he doth not so much honour to them for placing them in the first roome, as iniury and disgrace

diſgrace in ioyning with them anie other. For as they are grounds of all true doctrine, ſo are they onelie grounds; and as in matter of faith arguments ought principallie to be drawne from them, ſo ſuch arguments onelie conclude neceſſarilie, as euen your owne Thomas of Aquine doth directlie confeſſe. Traditions of the Apoſtles are but deuiſed & forged things, which you make your ſecond heade, and therefore no ſtaie for a man to ſettle his conſcience vpon. For, tell me if you can, which be the Apoſtles traditions, how many, and where they may be found. If you cannot ſatisfie this demaunde, as you cannot indeede, how may you then make any reckoning of that, whereof you haue no certaine knowledge? how can you without falling builde your faith vpon fantaſies, ſuch as they are? The Apoſtles doctrine we haue in writing: other traditions of the Apoſtles we receiue none for our beliefe.

Thom. 1. part. 1. qu. artic. 8. ad. 2.

Concerning the catholike Church, which is your third head, we reuerence and loue it as the ſpouſe of Chriſt: but we know that her duetie is, to hearken onelie to the voice of Chriſt her husband, and that ſhe hath no authoritie to adde ſo much as one iotte to his worde, or one waies to diſſent from it. And further we know, that your Romiſh ſynagogue is not that Catholike Church of Chriſt, whereof we ſpeake.

For generall councels and Doctors, which are other twoe of your principall heades, we eſteeme and regarde them in their place: we thanke God for them, we reade, allowe, and commend them,

so far forth, as they agree with Gods word. If you thinke they neuer disagree from it, your owne masters will correct you, and tell you an other tale. Are not these then goodly groundes and heads of faith, that euen your selues are enforced oftentimes to disauow? As for your supreme pastor of the Church, we know him not by that name, if you meane anie other but Iesus Christ alone. For who so els taketh that honour and office vpon him to be the supreme pastor of the Church, he is a theefe, an Apostata, an Antichrist: make as great accompt of him, as you list. And where you saie we care for none of these groundes, you speake vntruelie, your selues indeede caring for none but onelie the last, which is in stead of all the rest. The determination of your supreme pastor, that is your scripture, your Apostolicall Tradition, your Church, your councels, your Doctors, your Faith, your saluation, your onelie staie in this world, and in the world to come.

pag. 26. 1

Scriptures you prooue we deny, because we admitte not the authoritie of *Tobias* so inuocation and helpe of Angels, nor of *Ecclesiasticus* for free will. But you must first of all prooue, which neuer shall you be hable to prooue, that *Tobias* and *Ecclesiasticus* be canonicall scripture, before you can inferre that we denie the scripture. These bookes are not the holie Canonicall scriptures, as we haue prooued against you by most inuincible and manifest demonstration, by councels, Fathers, Doctors, your owne Cardinals, and schoolemen: and we reioyce with all our harts, that such popish doctrine hath no better scripture for

for proofe thereof, then *Apocryphall*, which becauſe it hath a counterfayte ſtampe, is no currant monie among the Lords people.

And for Traditions, vnles you can approoue them by authoritie of Apoſtolicall ſcripture, you haue our anſwere: we regarde them nothing, we know not from whence they came, we will not giue ouer the certaine ſcriptures, for ſuch obſcure and moſt vncertaine traditions. 2

For Councels, true it is, the argument holdeth not in this forme: ſuch a Councell decreed ſoe, and therefore ſo muſt we beleeue. Sett this principle downe for certaine and perpetuall in diuinitie, and we ſhall haue ſtrange beliefes enow, yea ſcarſely ſhall we retaine any one true beliefe. Two famous generall Councels haue beene held in *Nice*, the firſt, and the ſecond. In the firſt is condemned the Popes ſupremacie, Can. 6. in the ſecond is eſtabliſhed the Idolatrous worſhip of Images. The firſt beliefe you will not allow, the ſecond we deteſt. Let Councells therefore be eſteemed as they deſerue: let their decrees be examined by Gods word: and if they agree, let them be receaued for that agreement: if not, let them be reiected for the contrarie. 3

The ſame iudgement haue we of auncient fathers. Learned and Godlie men we graunt they were, but yet men, hauing their infirmities and imperfections. Their learning, their zeale, their ages were noe priuiledge vnto them, but that notwithſtanding they might be deceiued in their writings and expoſitions of ſcripture. And take you this, *Maſter Rainolds*, for a ſure concluſion, pag. 27. 4

that in the sayings of those, who are all of them subiect to errour, there is no stable and steadie ground to build our faith vpon, lest perhaps we build vpon error, in steade of trueth, vpon the sand, and not vpon the rocke. So that without tryall and examination no sentence of a father, nor of all fathers may safelie be receiued.

pag.28. 5 Neither are we so addicted to the late writers, as to beleeue whatsoeuer they haue saied: we are no more partiall vnto them in this behalfe, then we are vnto the auncient fathers: our religion and faith hangeth not vpon the sayings of men, be they olde or younge, but onely vpon the canonicall scriptures of God. And as for *Augustine*, *Ierome*, and *Cyprian*, they are as much ours in the moste and weightiest controuersies, as *Luther*, *Caluine*, or *Melanchthon*. And if they, or any other be against vs, so longe as scripture is for vs, our cause is good, and we will not be ashamed thereof.

pag.29.&c. 6 And therefore moste false is it, that you say our *Diuinitie resteth vpon these fathers*, whome you so scornfullie compare with the olde fathers. We vse not to alledge for proofe of any doctrine, Thus saith *Caluine*, *Bucer*, or other: but thus saith the Lord, thus saith the Prophet, thus saith the Apostle, thus the Euangelist, thus is it written in the scriptures, thus we reade in some booke of the olde or new Testament. Notwithstanding we vse also to reade the fathers both olde and new, as much as your selues, and oftentimes we rehearse their sentences and expositions, not as proofes in doctrine of them-selues, but to stoppe your mouthes, that crie so lowde in the

the eares of the ſimple, that all the fathers are againſt vs, it being moſte true, that they are notablie and generallie (as I haue ſaide) for vs. You talke in this place, as one that would ſaie ſomething, and telleth a long tale, but in the end forgetteth of what he meant to ſpeake. Of all that you ſaie, make your concluſion, and then ſhall appeere, how emptie and barren a declamor you are.

Now, ſaith *Maſter Rainolds*, if theſe ſerue not, *a man woulde thinke their martyrs teſtimonie ſhoulde be irrefragable*. And thinke you then the argument to be ſo ſure and neceſſarie, that is drawen from authoritie of a martyr? will you graunt this reaſon to be inuincible, *A martyr hath ſaide it, therefore it is true?* what ſay you then of *Cyprian* the martyr, of *Iuſtinus* the martyr, of *Irenæus* the martyr, who notwithſtanding their bleſſed martyrdome, are knowne to haue maintained opinions againſt the trueth? If martyrs then may haue their errours, how may the teſtimonie of martyrs be alwaies *irrefragable?* you ſee (good readers) how pithie a diſputer this man doth ſhewe him-ſelf to be. If his looſe rhetorike helped him not a litle better, then his logike, he were in verie weake and miſerable caſe. pag. 31. 7

Laſtlie concerning wholl Churches reformed, what can you, *Maſter Rainolds*, conclude againſt vs? In matter of diſcipline greate difference heretofore hath bene amongſt the Churches. Eaſt and Weſt, Greeke and Latine. If then ſome ſuch be in our reformed Churches, can you thereof truelie gather, that therefore they are not the Churches of Chriſt? Tell vs what you pag. 32. 8

meane, if you haue any trueth or certaintie in your meaning.

pag 33. Next *Master R.* reckeneth vp sundrie Popes, that are amongst the Protestants in stead of one true Pope: which I know not whereto it serueth, but onelie to shewe that the protestants haue so great detestation of the Pope and his tyrannie, that they cannot endure in anie professour of the Gospell, anie small shadowe of such Lordelines, as the Pope vsurpeth ouer the Church. Your true Pope, whereof you speake, is as much as a true Antichrist, of whome the scriptures haue foretolde. The name, the person, the authoritie all Protestants abhorre, and accurse to the prince of darknes, from whence it came.

pag 34. Againe he is in band with generall Councels, and saith it is impossible, that euer we should once imagine how anie Councell amongest vs should be gathered. His methode is according to his matter, confused, and disordered, leaping and iumping from one pointe to another, like a wilde bucke vpon the mountaines. Although we haue not a Pope, as you haue, yet by Gods grace generall Councels maie wee haue, if Christian princes that professe the gospell will iointlie take vpon them the care thereof. And generall Councels haue bene assembled and helde many hundred yeares before your Pope by such a name was euer knowne or heard of in the world, and so may they againe both Christianlie and generallie be held, although your Pope with all his proude cleargie were returned from whence they came. That

hitherto

hitherto no ſuch Chriſtian Councels haue bene gathered, it maie be imputed to the generall troubles in all Chriſtian countries, and to the aduerſaries, that haue bene raiſed vp by your Pope and his Cardinall ſatrapes, to hinder, as much as in them laie, all meanes, whereby a Chriſtian generall Councell might be gathered. Howbeit if a generall Councell cannot be procured, to be celebrated with quietnes, there is no doubt notwithſtanding, but that the Lordes cauſe maie without it daylie more and more preuaile, as it hath done heretofore in times of moſte perſecutions.

To the ſection that followeth, containing onelie a recapitulation of theſe former diſcourſes, I haue no nede to make any further anſwere. pag. 34. &c.

Your complainte againſt vs, for refuſing all grounds of diſputation, how vaine and vntrue it is, hath bene ſhewed. The onelie true and certaine grounde of religion and of all diſputation about the ſame, which is the authoritie of God reuealed vnto vs in his holie worde, we imbrace, we holde, we reſt vpon it: which forſomuch as you haue fullie tried to be againſt you, ſo that you cannot thereby approoue one article of your popiſh faith, nor diſprooue anie doctrine that we maintaine againſt you, therfore deſperation driueth you indeede to refuſe this grounde as inſufficient, and to ſeeke other grounds, of which we haue noe warrant in Gods worde. And although it pleaſe you for this cauſe to raile at vs, and ſaie we are worſe then the heretikes of olde time, yet we know that the auncient godlie fa- pag. 38.

thers in confuting all heretikes vsed onelie arguments drawen out of the scriptures, and plainelie taught that by no other weapons an heretike can be put to flight. I knowe they charge them oftentimes with the iudgement of Churches, successions of Bishops, determination of Councels, name of Catholikes, not as though this were a necessarie conuiction of it selfe, but thereby the rather to induce them, to beleeue the doctrine to be true, which they see from the first planting thereof in the Church to haue remained. Your case is nothing like, seeing you haue onely the bare title without the thing, and as it were the emptie casket without the treasure.

But forsomuch as you accuse vs for casting awaie the grounds of Diuinitie, I desire euerie Christian man to weigh with himselfe, what ground it is, wheron al your religion and Church standeth. First the scripture must not be scripture in any other sense, then as the Pope will expound it: so that the scripture being the meaning of the scripture, and the meaning of the scripture being the Popes exposition, hereof it followeth that the scripture is nothing els but the Popes interpretation. So likewise in Traditions, Doctors, Councels, Churches, if any thing dissent from the Popes vnderstanding and determination, it is reiected, abolished, condemned, and finally all faith, all religion, all Diuinitie of Papists is onelie the Popes sacred will and pleasure. Now then this being their owne certaine resolution, I would gladlie be enformed, how by the same a man may be assured of any faith, it being

further

further alſo agreed and confeſſed among themſelues, that the Pope maie fall into hereſie. Then who ſeeth not that their ground being ſhaken, & their ſtaie failing, all that is builded and vpholden thereon is clean ouerthrowne? If they ſaie, the Pope falling into hereſy, forthwith ceaſeth to be a Pope, I demaund whoe they are that muſt iudge the Popes cauſe, and giue ſentence againſt him? And if the Pope be obſtinate, and teaching hereſie, and therewith infecting the world, will notwithſtanding ſtoutly ſtand in defenſe of his doctrine, and will keepe his chaire, what ſhift haue you then, or what can you doe againſt him, ſeing he is your Pope, your head, your author and founder of all your faith? Thus a man going with you along, and comming to the end of all, findeth no ſtaie, but muſt wander ſtill, as in an endles Labyrinth, wherein he ſhall at laſt languiſh and periſh euerlaſtingly.

That you wiſh we would be content to yealde to the verie ſcriptures themſelues, doubt you not, *Maſter Rainolds*, thereof, but we are moſt redie to yealde vnto them: if ye would be as willing, the controuerſy might haue thereby, and by other good meanes, an end. But your conſcience telleth you, ſcripture will not ſerue you, and therfore in a word you deny the wholl bodie of the ſcriptures. Thinke not (good reader) that herein I haue ſpoken raſhly without reaſon, I know what I ſpeake, and thy ſelfe conſidering the matter aduiſedlie wilt ſaie as much. For in making an olde rotten tranſlation, (as I may boldlie call it, being compared with the originall word of ſcripture, although otherwiſe I pag. 40.

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giue to it that reuerence, that the antiquity therof deserueth) full of wants, faultes, errors, ouersightes, imperfections, and corruptions of all sortes, as in this booke hereafter (god willing) thou shalt perceaue, to be the authenticall word of God, and denying the originall faithfull text, which *Moses*, the Prophets, the Apostles, the Euangelists did write, to be the worde of God, what do they els but plainlie as it were with one dash of a penne cancel the wholl scriptures? Herein maiest thou see what conscience these men make of scripture, that do cast awaie the verie authenticall text and bookes of holie scripture, preferring before them a homelie latine translation, which, besides it is such as I haue said, no man can tell from whence, or from whome it came. And this forsooth is their scripture, coined and canonized of late in the councell of Trente, and neuer before: and other scripture haue they none.

pag. 41. &c. Hitherto *Master Raynolds* treatise hath bene generall of the English Protestants, now he craueth leaue of the reader to descend and applie the same to his aduersarie, whose booke he is to examine: and first he noteth the fashion of Heretikes alwaies to haue bene to inuade the chiefe pastours of the Church. What heretikes haue vsed commonlie to doe appertaineth nothing vnto vs: we could no otherwise doe, but when we espied the wolfe deuouring the flocke, and Antichrist sitting in the temple of God, giue warning thereof to all, crie out against him, and call him by his proper name, the verie Antichrist of whom *Saint Paul* to the Thessalonians, and the scriptures

tures in other places doe mean. This hath bene the iudgement of al reformed Churches from the beginning, and wilbe to the ending of the world. And although *Sanders* hath taken great paines in this behalfe to prooue their Pope to be no Antichrist, (for then all were vtterlie lost) yet how little he hath by his demonstrations preuailed, the godlie reader maie easilie iudge by the answere set forth, which *Maister Rainolds* because he cannot orderlie and thorowlie disprooue, carpeth at some partes thereof in the residue of this his preface. But being appointed, as he saith, to answere the booke, it had bene more for his commendation and credite of the cause, to haue particularlie refuted my wholl replie, then thus to pike certaine parcels at his owne choise, and to pretermit all the rest. Yet let vs see what he can saie, whereby it shall appeere, how litle he had to saie.

In the first demonstration of all, *D. Saunders* endeuoureth to proue, that the great Antichrist must be one singular man (for proofe whereof he allegeth sundrie reasons, which are seuerallie answered) and lastlie, as the chiefest, that all the fathers haue spoken of Antichrist, as of one man. *Doctor Saunders*, and parcel of my answere are here by *Maister Rainolds* repeated, but the principall ground thereof is omitted. Whereas it is by *Saunders* affirmed, that all the fathers haue spoken of Antichrist, as of one onelie man: although this be vntrue, and can neuer by *Saunders* or anie Papist be prooued; and although further it is one thing to speake of Antichrist, as of one man, and plainlie to saie, that Antichrist is one man: yet pag. 44. &c.

supposing

supposing this were true, that *Saunders* meaneth, notwithstanding his demonstration holdeth not, being taken from the authoritie of men, from whome no demonstration in diuinitie can be drawen. This is the summe of this answere which *Master Rainolds* accuseth of Antichristian arrogancie, seing the fathers write according to the apostolicall faith and tradition, as he saith. But how may it appeere, *Master Rainolds*, that the Apostles taught or deliuered such a faith vnto the Churches concerning Antichrist? if this faith be contained in their writings, tell vs in what booke, in what place, in what wordes. If in secret tradition, we admit no profe (as you know) from such vncertaine and blinde traditions. And if you your selues oftentimes doe dissent from the fathers, giue vs also the same libertie of dissenting from them vpon as good ground and iust causes as you haue anie. The fathers speake diuerse times not according to the tradition & faith Apostolicall, but according to the common receiued opinion, them selues in plain termes confessing that they speake but coniecturally: & if there was not in that age so full and cleare knowledge of Antichrist, as at this daie, no maruell maie it seeme to wise men, for somuch as nowe Antichrist is not onelie borne and bredde, but growne to a strong man, and perfectlie discerned and acknowledged, by all marks essentiall to be Antichrist. They for sawe him, we see him: they knew he should come, we know he is come: they feared him, we haue felt him: they geassed at him, we can point him out with our finger: finallie they might be deceiued, but wee cannot, vnles we will stop our eares, and close our

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eies, and ſuffer our ſelues willinglie to be abuſed.

In the ſecond demonſtration *Doctor Saunders* commendeth the Church of Rome by teſtimonies of writers, auncient and later; thereby to make vs beleeue, that ſeing it hath bene ſo highlie praiſed, it cannot therefore poſſiblie be the ſeate of Antichriſt. Here I gaue *Doctor Saunders* a diſtinction betwene the elder Romane Church and the yonger. The auncient Church of Rome indeede was worthelie extolled and magnified of the fathers for conſtant keeping of the faith, although euen then in that Church the egge was laide, whereof ſhortlie after Antichriſt was hatched: the diſtinction *M. R.* raileth at with all his mighte, but cannot diſprooue with all his learning, it being euident in al hiſtories, that after the daies of thoſe godly fathers the Biſhop of Rome was made head of the vniuerſal Church, wherein he was publikely proclaimed to be the Antichriſt, that ſhould come: & afterward continually both religion, learning, and good life died by litle and litle in that Church, as hath bene teſtified and complained of by infinite writers. So the difference betweene that Church in former & latter time is no leſſe euident, then betweene a mans youth and doting age, if you conſider all partes and properties of a true Church. And yet, ſaith *Maſter Rainolds*, if it be lawfull thus to anſwere, then ſhall no hereſie euer be repreſſed, forgetting fowlie, that hereſie muſt be refuted and repreſſed by ſcripture, which neuer changeth, but abideth for euer, though Churches varie both from others, and from themſelues. Pag. 46. &c.

In the third demonſtration, wherein *Saunders* affirmeth Pag. 50. &c.

affirmeth the succession of priests in the Romane Church, to be the rocke against which the gates of hell shall not preuaile, I denie the outwarde chaire or succession of bishops to be the immoueable & inuincible Rocke, wheron the Church is builded; which is the sonne of God himselfe, the onelie foundation of the Church. For outwarde succession is no more certaine in that Church, then in others; and it hath bene diuerse times broken of and discontinued by vacations and schismes for manie yeares together. If then the Church had bene builded vpon this tottering rocke of externall succession, at Rome, it had oftentimes bene dashed and ouerthrowen: but thankes be to God, the Church is builded vpon a surer rocke, then is the personall succession of your Popes, or els of anie estate of men in the worlde: and therefore, whatsoeuer becommeth of your Pope or of his chaire and succession, the Church falleth not, but abideth and remaineth for euer. Your stories written in time of Antichristes tyrannie, what cause is there whie we should anie whit regarde them, the authors thereof being infected with the errors of the Pope, and daring not write for the moste parte otherwise then might well stand with his humor? And to all histories, that since the defection haue commended the faith of that Church, we oppose the worde of God, which plainelie conuinceth it of manifold and damnable heresies, besides we could alledge sundrie writers in all ages, that openlie haue reprooued the same.

pag. 25. The former distinction concerning the Romane Church, here *Master Rainolds* taketh in hand

hand to disproove, and to shewe, that my paradox (as he calleth it) is impossible. First he saith I graunted the Church of Rome to haue benepure, godlie, Christian, for fixe hundred yeares after Christ, which forsooth I neuer graunted (as he meaneth) that simply and absolutelie no manner of corruption in anie parte of doctrine had taken place therin: but onelie according to the state of those times, and comparison of that general apostasie which afterward ensued. So your conceit *M. R.* that this alteration should whollie be wrought within the space of ten or twelue yeares, is so vaine & childish, that nothing can be deuised more foolish and farther of from the purpose. No, *M. Rainolds*, notwithstanding Antichrist was not openlie aduanced in the Romane Church before *Bonifacius* the third, yet was there in it no small preparation for entertayning of him before that time through corruption of doctrine and manners in that Church: & though it was in manie things corrupted before, yet had it also great sinceritie, which by little and little decaied more and more till Antichrist came, and was reuealed: and after Antichrist was seated there, yet was not therefore all puritie lost by and by, but in continuance of time it fainted and languished, hauing receiued deadlie poison, and no remedie being prouided. Wherefore this toye of yours, was indeed a vanitie of vanities fitte for such a vaine sophister as you are.

But now because *Doctor Saunders* and *M. Rainolds* boldelie affirme that by testimonies of stories no heresie was brought into the Romane Church, or anie chaunge of doctrine euer made

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Sigisbert. Gemblacensis. in Chronico, Ann. 1088.

in the same, let me put them in minde briefelie, that *Sigisbertus* the moncke an Historiographer, mentioned by them both, expresselie chargeth *Gregorie* the seauenth and his successours, for maintaining and practizing not onely an error, but an heresie also, in taking vpon them authoritie to excommunicate the Emperour, and other ciuill Princes.

This heresie hath euer since continued in that See, and is at this daie, by the Pope and his Popelings auouched: and therefore by confession of their owne Historiographers, some heresie hath taken place in the Church of Rome, contrarie to *Doctor Saunders*, and *Master Rainolds* proude assertion.

Pag. 55.

That the Romane Church of later time, hath not chaunged the faith which the auncient Romane Church professed, *Master Rainolds* promiseth now to prooue, by such testimonies, as I must needes alowe for vpright, and sufficient. My selfe is the first: then Caluine, Luther, Martyr, Illyricus: none of which euer dreamed of such a matter, as he taketh in hand to prooue by their confession. That I haue said the first Romane Church helde the purity of faith, nothing concerneth the later Church; & in what sense I haue so saide, is before declared: not thereby to iustifie that Church in euerie particular doctrine, custome, or ceremonie, but onelie that the principall and substantiall articles of Christian religion were in it maintained against the heretikes of those times. Then that *Caluine, Luther*, &c. do graunt, that the primitiue Romane Church maintained and beleeued the

Popes

Popes ſupremacie, the ſacrifice of the Maſſe, reall preſence and Prieſthoode, is moſte vntrue, as further in diſcourſe of this booke ſhall appeere. And therefore the concluſion that of theſe premiſſes ſhould enſue, is like the vntimelie fruite, that ere it be ripe falleth downe to the ground.

And as for the common place that followeth concerning the continuance of Chriſts vniuerſall Church, to what purpoſe doth it ſerue or what argument maie it afforde you? we beleeue and confeſſe to the comforte of our ſoules, that Chriſts Church hath continued, and neuer ſhall faile ſo long as the worlde endureth, and we account it a profane hereſie, to teach that Chriſts Catholike vniuerſal Church hath periſhed from the earth at anie time. For this aſſertion (as you truelie prooue) ſhaketh the foundations of all faith and religion. But as you haue effectuallie and inuincible by manifolde ſcriptures euinced that Chriſts Church can neuer be rooted out, and no man in the world can open his mouth againſt you herein, ſo if you had alſo proued by like euidence of ſcripture that the Catholike vniuerſall Church of Chriſt is nothing els but the outwarde ſucceſſion of the Romane ſee, then had you prooued your matters ſoundlie, and confuted our opinion truelie, and proceeded orderlie. But hauing ſpoken much concerning the perpetuitie of Chriſts Church, which no Chriſtian can denie or doubt of, you bring vs no text nor reaſon to ſhew that Chriſts Church either is the Popes ſucceſſion, or els dependeth vpon the ſame. For as touching externall ſhew pag. 57.

and succession of Churches the scriptures haue foretolde, that Antichrist shall seduce great and small, rich and poore, free and bonde, and that the Church shall flie into the wildernes, and there remaine, of al which no word could be true, if the Catholike Church were tied to the Popes Chaire, and the Popes Chaire were the rocke that can not be remooued. And yet notwithstanding this generall dispersion and flight of the Chutch vnder Antichrist, the Catholike Church shall for all that continue, although not in that outwarde strength and glorie, in which sometimes it hath appeered and florished.

Apoc.12.61. & 13.16.

Now this long discourse following, to prooue that the Church is visible, and the Testimonies of *Melanthon*, *Oecolampadius*, *Caluine*, and *Illyricus* at large rehearsed to that purpose; all this argueth nothing els, but pitifull and grosse ignorance in this man, who not knowing what he auoucheth, or what he refelleth, yet laieth on such loade, as though with euerie blow he felled his aduersarie to the ground. The militant Church of Christ to be a visible companie, who hath from the beginning of the world denied? or who could euer otherwise imagine, but that men, whosoeuer they be, are visible and maie be discerned? This therfore required not so manie proofes as you haue brought, being liberall where no neede is: neither in this respect do we meane that there is an inuisible Church, by which we vnderstand the elect, the faithfull, the members of Christes mysticall bodie: who although they maie be seene outwardlie, in that they

Pag.59.&c

they are men, yet their election, their faith, their ſpirituall adoption and coniunction with Chriſt, in which reſpect they are truelie his Church, can not by outward ſenſe be perceiued. The number of profeſſors is viſible, but the number of the elect is not viſible, that is, can not by ſight and ſenſe be tried, diſcerned, and ſeparated from all others. This is the meaning of that diſtinction, which you ought to haue knowen before you laboured to diſprooue it. But if taking vpon you to refute a thing, whereof you are ignorant, you faile ſhamefullie, and make your ſelfe verie ridiculous to your reader, it is no maruell, and you can blame no other then your owne ſelfe.

For what conceite was this that you hauenou- Pag. 64
riſhed in your braine, and vttered in this booke, that we ſhould make the Church of Chriſt to be inuiſible in ſuch ſorte, as you maintaine the bodie of Chriſt to be inuiſiblie in the Sacrament, and hereupon note a wonderfull contradiction in our doctrine. I maie truelie ſaie your caſe is lamentable, and ſo is theirs that depend vpon you, to be thus abſurdlie and wilfullie blinded in matters of faith, and as it were to grope for light at noone daie, which ſheweth in you indeede a notable reprobation of vnderſtanding, as a iuſt puniſhment of your Apoſtaſie. The Church is not inuiſible, becauſe the men of whom the Church conſiſteth are inuiſible (for the faithfull and elect in that they are men, are no leſſe viſible then the reſt) but becauſe the elect of God can not be perceaued and acknowledged, by outwarde ſight of our eies. Of Chriſtes bodie

you teach most falslie, that his verie true naturall humane bodie is in the Sacrament, yet that no sense can perceaue it to be there; which is to denie and ouerthrow the trueth of his humanitie. Therfore you see (if anie facultie of seeing remaine in you) that betweene this doctrine *The Church of Christ is inuisible*, that is, *not able by our eies to be discerned*, and this, *The bodie of Christ if it were present in the Sacrament bodelie* (as you teach) *should be visible*, that is, seene with our eies, is not so much as a shadow or fancie of anie contradiction.

pag. 66. After all this *Master Rainolds* maketh a long discourse of *Dauid George* and *Sebastian Castalion*, of whome or for whome I haue for my parte noe neede to answere. *Dauid George* was a damnable heretike, and his heresies were by Protestantes not Papistes descried and refuted: *Castalion* you slaunder moste shameleslie in saying he denied Christ to be the Messias, as hereafter also in your booke you haue done. His preface which he writ to King Edwarde before his translation of the Bible, conteineth no such argument, and leadeth whollie to another end, if you had either witt to see it, or good will to acknowledge it. Therein he disputeth that some part of those promisses that are contained in the Prophets, and namelie concerning the great knowledge that should be vnder Christ, is not yet accomplished: his opinion of which matters I leaue to himselfe: but you haue not done well to charge him vntruelie with so foule a blasphemie.

pag. 70. As for the great straightes into which *Caluine* and *Luther* disputing with the Iewes haue beene driuen

driuen by reason of this supposition, concerning the Churches fall, I know not anie, seing they neuer imagined anie such fall, as you doe. No the heauens shall sooner fall, then the Church: and therefore you mistake the matter whollie, and like an ignorant sophister make impertinent discourses. The promises of almightie God concerning the largenes and beautie of his Church vnder Christ haue beene accomplished. The Gospell hath beene preached throughout the world, the Church hath spread it selfe ouer all nations, and neuer since hath it beene shut vp within the limites of one countrie and people, as the Synagogue was. But as the Prophets foretolde that the Church should be thus mightelie increased and multiplied, so the Apostles haue propheeied that in the Church should be a defection, that Antichrist should sit in the Temple of God, and that the Princes and people of the earth should be drunken with the cuppe of his spirituall fornication and abhominations. As we confesse those Prophecies to be fulfilled, soe must we likewise acknowledge the truth of these, and thereby we are hable to stop the mouthes not onelie of Iewes and Turkes, but of all papists also, in this controuersie of the churches outward increase and decaie. Your monstrous railing in the next section I pretermit, beseeching God to open the eies of all Christians, and to giue them vnderstanding hartes, that they maie discerne Antichrist from Christ, falshood from trueth, and heresie from pure religion.

But where you saie that there be many worse Antichristes then the Pope, and compare cer- pag. 73.

taine of your late Popes with some of our English Superintendents, as you call them, in respect of their behauiour and conuersation of life, you still misconstrue the matter, and speake beside the purpose.

Your Popes might haue vsed greater shew of honestie and godlines, then they haue done, & yet be neuer the further of from their kingdome of Antichrist, which although it be much furthered and maintained by their pride, cruelty, couetousnes, and such other moste monstrous and outragious demeanour, as they haue vsed these manie hundred yeares; yet it consisteth principallie in that doctrine of Antichristianitie, which they holde, and by all possible meanes defend, most contrarie to the holie and Catholike religion of Christ.

And yet if your comparison were admitted, and the liues of those Antichrists throughlie examined, it would appeere, that there haue not liued euer in anie state from the beginning of the worlde more wicked, vile, and abominable men, then haue bene the Popes of Rome for diuers hundred yeares together by testimonie of their owne histories. They haue in tyrannie exceeded *Nero*, in pride *Nabuchadnezer*, or *Alexander* the great, in other common vices, them that for the same haue bene moste infamouslie renowmed in the world: wherein if anie professour of the gospell should resemble them, or come neare vnto them, it were a iust shame vnto their person, but yet no disproofe of their religion.

Now *Master Rainolds* proceedeth to another pointe, namelie the want of religion and conscience,

pag. 75.

ence, which he ſaith I haue ſhewed in this anſwere. A greauous accuſation, in matters of Religion to want religion, & where greateſt conſcience is required, to haue no conſcience at all. But if you examine his proofe, then ſhall you eaſilie perceiue the cauilling ſpirit of this accuſer, whereof you haue alreadie had, and ſhal hereafter haue moſt euident demonſtration. The fault no dout is verie hainous, wherupon he frameth ſo ſore an inditement, or els he a malitious enemie, that for no cauſe accuſeth ſo bitterlie. If I haue not ſet downe euerie word of *Doctor Saunders* booke, doth it therfore follow that I did it of an irreligious or vnconſcionable intent? What man pretending conſcience or religion, would thus ſurmiſe, ſeing for his life he can not ſhew, that I haue concealed or omitted the leaſt moment of anie one argument, that I haue taken to anſwere in his booke? If then I haue cut of in one or two Chapters ſome parte of his words being long and tedious, for no other cauſe in the world, but onely to auoide prolixitie, what blame I haue therein deſerued, I put it to the verdite of all indifferent, religious, and conſcionable men to pronounce. Theſe men in pretending to anſwere our bookes, maie deale as they liſt, maie omit anie thing at their pleaſure, maie ſett downe no more then ſhall like them beſt: maie reporte things that were not written, and all this ſhall eſcape in them without reproofe: If we leaue out a few wordes, being nothing els but wordes, for cumbring our bookes and readers with multitude of vnneceſſarie talke, this muſt be made a great crime, here is want of Religion and conſcience, and

this must suffice to discredite all the rest with those, that will beleeue such subtill and slaunderous persuasions.

pag. 75. The same practise he obiecteth also to *Master Doctor Iewell*, the late worthie Bishop of Sarisburie of blessed memorie, whoe yet I am persuaded hath dealt as faithfullie and sincerelie with *Doctor Harding*, as anie aduersarie hath euer done with another. In his *Replie* he hath printed *D. Hardings* wholl booke, omitting nothing from the beginning to the end, and made to all that he alledged for maintenance of his seuerall causes, a moste learned and perfect answere, the which as yet was neuer refelled, nor neuer can be, I am sure. Now consider the dealing of *Doctor Harding* in his *Reioynder*, which besides it is made but to one onelie article of seauen and twentie, it hath in a hundred places omitted much, so as in truth not halfe the Replie is intirely repeated and answered. In the defense of the Apologie he hath indeede abridged *Doctor Hardings* Confutation, being of such length and bignes as was not conuenient wholly to be printed with the defense. But let them, if they can shew some argument dissembled or passed ouer in silence, in all that which in the impression is omitted. Which forsomuch as they cannot, it is no matter, though manie legions of such idle words, as he hath filled that booke withal, were suppressed and drowned. And I praie you, how hath *D. Harding* behaued him-selfe in his *detection*? Hath he done, as you accuse *M. Iewel* for not doeing? Nothing les. Then why should *M. Iewell* be accounted more worthie of blame, then *D. Harding*, hauing made

no

no other fault, then that wherin *D. Harding* hath much more offended then he?

That I haue in thoſe places omitted ſome wordes, I graunt, *Maſter Rainolds:* and the cauſe thereof I haue trulie declared. But tell me where is any part or proofe of *Saunders* demonſtrations vnanſwered. If you will examine what I haue anſwered to euerie one in order, you ſhall finde I haue not dealt any waies vntrulie or craftilie, as you would haue men think I did, but ſoundlie and ſufficientlie diſproued, whatſoeuer he hath diſputed in any Chapter of thoſe fourty demonſtrations, ſhort or long. If you be angrie with me for not reciting all his wordes, and anſwering them particularlie, this vnderſtand that I for my parte would rather grinde in a mill, all the daies of my life, then be bound to anſwere ſuch infinite loquacitie, and garrulitie, as *Doctor Saunders*, and your ſelfe, and other your companions vſe in your writings. You poure forth ſuch floodes, or rather ſeas of words, that it is a moſte intollerable wearines to wade therein, although daunger of drowning, or taking great harme there can be none. But as to anſwere your wordes is a thing moſt tedious, beſides it is vnneceſſarie, ſo your reaſons againe are anſweared with as great delight, comforte, and facilitie. And if you thinke I haue not thoroughlie anſweared euerie demonſtration of *Doctor Saunders*, it is free for you to reſume or proſecute the controuerſie, which no doubt at this time you would haue done, being thereto ſo ſpecially by your ſuperiors appointed, but that you miſtruſted ſomewhat in your cauſe, and in your ſelfe. And although you promiſe ſome thing

p.g.77. &c.

thing shall follow hereafter, yet considering both the practize of Papists, and a prouisoe which here you make, I thinke we are to looke for litle more at your handes in defense of *Saunders* demonstrations. Their practise is, lest they might be thought vnhable to answere our bookes, to set forth some answere to a part, and then sodainlie to breake of with pretense of necessarie reason, and promise of proceading further at a more conuenient season, and yet neuer to performe anie such matter. So the defender of the Censure in the middes of his answere picketh a quarrell to make an end for that present, as though he meant at better leasure to finish the whol. But it resterh as he left it then, and so is like to doe still. So *Master Rainolds* purposing perhaps some such matter, hath yet prouided aforehand, that if he faile in further answere, it shall not be taken in euill parte, seeing he hath restrained his promise with that exception, if he be not letted *by those that haue the regiment of his life and studies*. It may be, that they being discreet men will suffer *Master Rainolds* to proceed no further, lest as of that, which he hath written alreadie, no great profit hath redounded to their cause, so in that which is to follow concerning Antichrist, he rather hurt them much, then helpe them anie thing at all.

pag. 34. *Master Rainolds* concludeth his preface with a certaine Aduertisement to the Reader, wherein first he noteth what kind of printes and editions he vseth of such bookes, as commonlie he alledgeth, not of the auncient fathers (for of them he alledgeth verie fewe) but of the late writers, with whose testimonies and sentences he hath fraught-

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ted his booke from one end to another. If anie man haue pleasure or purpose to peruse his authorities, therein he may be something holpen by this direction, which *M.R.* hath so carefully, though not much needfullie, gathered and prefixed before his booke. Albeit I thinke that not many Readers, of what iudgement soeuer they are in religion, considering how litle waight of matter is in those allegations, wil greatlie cumber themselues with seeking the impressions, turning the volumes, and perusing the quotations, the labour being far greater, then the profit.

Secondlie, he talketh much and dispureth to and fro by what name he maie call vs, Christians, or Catholikes, or heretikes, or protestants, or Zuinglians, or Sacramentaries, whereof no dout there was great cause in this manner to aduertise the reader. You call vs indeede at your pleasure by such names as your malicious and railing spirites can inuent, sometime by one, and sometime by another. Christians and Catholikes you will not haue vs named, reseruing that denomination to your selues, to whome notwithstanding of al professors of Christian religion the same doth least appertaine. For our partes, soe long as we are sure that the doctrine, which we follow, is the eternall word of God, and gospell of his sonne Christ, as we are by Gods grace most sure, seeing it is plainlie set downe in the holie scriptures of the olde and new Testament, we care not what you thinke of vs, or what you speake of vs, or by what names you reproche vs. If you blaspheme the doctrine of Christ, and call it heresie, not fearing or sparing the Lord himselfe p.86.

selfe, it is no wonder if you reuile vs with all opprobrious names that can possiblie be deuised. We tell you notwithstanding that if a Christian be he that beleeueth in Christ, according to his word; if Catholikes be they that professe the vniuersall faith of Christ; we are truelie Christians, and Catholikes, beleeuing soe, and professing so. *Lutheranes* we are not, *Zuinglianes* we are not, *Caluinists* we are not, because we maintaine not anie priuate or proper doctrine of *Luther*, or *Zuinglius*, or *Caluine*, no more then the faithfull ought in the primitiue Church to haue bene called *Paulines*, or *Petrines*, or *Athanasians*, or by the name of anie other such minister of Christ. Be ye called diuersly, *Franciscanes*, *Benedictines*, *Dominicanes*, *Iesuites*, and whatsoeuer other title ye can take vp: we are not greeued at the multitude and varietie of your names, who being in truth almost anie thing rather then Christians, delight in any name rather, then in the name of Christians. But to vs this one name is sufficient, and such as are equiualent therewith: we are content with it: we desire no other. As for the name of *Protestants* if you thinke it belongeth not to vs, giue it them whose it is: being not a name of Schisme or sect, it may as well be vsed, as the name of Catholikes: and for distinction sake onelie, being begon first at the diet of Argsburgh, we are enforced to vse it.

p25.92. Lastlie *Master Raimolds* protesteth his readines to submit himselfe to the trueth, *to defend a fault*, or *to correct it*. This indeed is too great indifferencie and readines, whereby it appeereth you are not resolued in your selfe, but can be

be content to applie your iudgement and trauail in defense or reproofe of anie opinion, good or bad, true or falſe. Correct your faults *Maſter Rainolds*, but leaue of to maintaine them. I haue in this booke made them plaine enough both to your ſelfe and to others: you cannot but ſee them, God giue you grace to acknowledge them, to be aſhamed of them, and, as you haue promiſed, to correcte them. You knowe that in this booke you haue wrangled without meaſure, you haue railed without ſhame, you haue committed as foule and notorious faults in reaſoning, as anie man could doe: your Logike is naught, your diuinitie is worſe, and your conſcience, as it maie ſeeme, is worſt of all. If there yet remaine in you anie drop of that ſimplicitie, which you profeſſe, then giue ouer defenſe of ſuch vntrueth, reforme your iudgement, and returne by repentance from whence you are fallen. If you continew in willful Apoſtaſie, your blood be vpon your owne head, you haue bene warned, and would not harken. I referre you to the Lordes iudgement, who ſhall get glorie either by your conuerſion and ſaluation, or elſe by your finall hardening, and condemnation: *The Lord hath made all things for himſelf, yea the wicked for the daie of euill.*

M. RAINOLDS HATH DIVIDED HIS BOOKE INTO *Chapters: which diuision I haue orderlie* followed in mine answere. *The argumens of his Chapters is set downe in the table following.*

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AN ANSWERE TO MASTER RAINOLDS REFVTATION.

CHAP. 1.

Concerning the Epiſtle of S. Iames.

ALThough our Aduerſaries haue continuallie endeuored to abaſe and extenuat the authoritie of the holy Scriptures, by matching with them the credit of Traditions deuiſed by men, by ſubmitting them to the iudgement of Fathers and Councels, and hanging them vpon their interpretations, and moſte notoriouſly by bringing them into captiuitie vnder the Pope, ſo that his pleaſure and de-

The Papiſtes are enemies of the ſcriptures in many reſpects.

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termination muſt ſtand for their true ſenſe & meaning, as it is confeſſed by them ſelues, and knowne to the world: yet will they ſeeme neuertheleſſe to be very zealous in defenſe of the ſcriptures, & charge the Proteſtants with that impiety, whereof them-ſeues are moſte of all guiltie. As this hath beene their common practiſe of long time, thereby to make ſome beleeue that we contemne the Scriptures of God, which of all Chriſtians are to be had in moſte high regard and reuerence, and of vs alwaies haue beene eſteemed no otherwiſe, then their incomparable maieſtie & authority requireth, being the word of the eternall God: ſo of late *Edmond Campian* in his booke, made this the firſt and principall cauſe of his Chalenge, *for that he ſawe vs through diſpaire* (as he ſayeth) *compelled to laie hands, and offer violence to the holie bookes of the Bible.* For proofe whereof *Luther* is charged *to haue written contemptuouſlie, and contumelioulie of the Epiſtle of Saint Iames*: which though it had beene true, and could not haue beene denied, yet did it nothing at all touch vs, who therein agree not with *Luther*, neither are bound to iuſtifie al his ſayings & priuat opinions,

Camp. ra. 1.

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no more then they wilbe content to auouch what-ſoeuer hath beene ſpoken or publiſhed by any one or other famous man of their ſide? Which thing if they will take vppon them to performe, then let them profeſſe it, or els they offer vs the more iniurie, that obiect ſtill againſt vs a ſaying, which was neuer either vttered, or alowed by vs.

We no more bound to defend Luther in all his ſayings, then they will be bound to defend whatſoeuer hath bin ſaid by their writers.

This might ſuffice men of indifferent reaſon: but our aduerſaries will yet continue wrangling about nothing, and will trouble the world with friuolous writings, being neither aſhamed, nor wearied of any thing. For what matter is it worthie ſoe much adoe, and ſoe many wordes, whether *Luther* euer ſpake ſo of Saint Iames epiſtle, as *Campian* ſayth he did, or no? If he had ſo ſpoken, as in trueth he hath not, for any thing I can vnderſtand, what haue they wonne? what haue we loſt? what matter was it, to multiplie words ſo much about? Is this the controuerſie betweene vs and them? doe we ſtriue about mens words and writings? Is *Luther* our God, or the author of our faith, or our Apoſtle? No, they ſhall not bring vs thus from the defenſe of Gods trueth

to skirmish with them about mens sayings: we will not leaue the great questions of Religion, and fall to dispute about matters of other nature & condition, such as this is concerning *Luthers* particuler iudgement of S. Iames Epistle. The truth of Gods word is it for which we contend, against the which if anie man haue spoken any thing, let him beare the blame himselfe, and let not the common cause be charged therewith. So if *Luther*, or anie other learned man of our side, haue eyther interpreted the scriptures in something amisse, or haue doubted of some one booke of Scripture, whereof doubte also hath beene of olde in the Church of Christ, we are not to defend their expositions, or to approoue their iudgement: and therefore in vaine do these men spend so much time, and take such paynes to prooue, that *Luther vttered reprochfull wordes against the Epistle of Saint Iames:* which, as though it had beene a principall matter for their aduantage, not onelie the *Censurer* in his defense, and *Gregorie Martin* in his discouerie, haue spoken thereof, but now also my new aduersarie *Master Rainolds* in his booke against me beginneth

beginneth with the ſame, and ſayth, *he hath thought good to ſett it downe, and proſequute it ſomewhat more at large*. But I for my parte haue not thought good to ſpend my time, and comber the reader about ſuch vnneceſſarie, and impertinent diſcourſes as theſe are, which the aduerſaries deuiſe, and wherewith *Maſter Rainolds* hath ſtuffed his booke: onely it ſhalbe ſufficient, for anſwere to *Maſter Rainolds*, whoe in trueth deſerueth no anſwere, playnlie and briefelie in euerie point to cleare the trueth from his cauils and ſlaunders, for the ſatisfying of the godlie in this behalfe.

M. Rainolds argum. that we haue left no ground of faith, becauſe Luther ſomwhat toucheth the credit of Saint Iames epiſtle.

And firſt, what a ſillie argument he gathereth, for that *Luther hath written ſomewhat hardlie of Saint Iames his Epiſtle, that therefore the Proteſtants leue no one ground, whereupon a Chriſtian man may reſt his faith*, I truſt anie man of mean diſcretion, can eaſilie perceiue. For the iniurie done to Saint Iames Epiſtle by *Luther* ſhould not be obiected againſt the Church of England, which doth receiue the ſame, as the Canonicall word of God, but againſt *Luther*, if he did ſo deſerue, and ſuch as maintayne *Luthers* opinion herein.

But neither I, nor any other that I knowe in our Church euer denied, much lesse doth the whole Church denie that epistle to be worthely rekned among the bookes of sacred Scripture, nor haue taken vpon vs to defend either *Luther*, or any other, for reiecting the same. Indeed because *Campian* rayled vpon *Luther*, charging him to haue disgraced that epistle with despitefull tearmes, I answered, that *Luther* had not so written of it, as *Campian* affirmed, which still I may truely holde, for anie thing hath bene shewed, either by any other, or by *Master Rainolds* him selfe, whoe, like a profound scholler, handleth this worthie matter thus at large.

S. Iames Epistle not doubted of in the Church of England.

Furthermore how doth that followe *Maister Rainolds*, that if *Luther* thought Saint Iames epistle not to be Canonicall, or equall in Authoritie with the epistles of Saint Paull, and Peter, that therefore he left no ground for a Christian mans faith, to stay vppon? are all the grounds of our fayth in Saint Iames epistle? is all foundation of Religion ouerthrowne, yf Saint Iames epistle should not be Canonicall? Doe they that deny or doubt of that epistle, destroy the credit of all other bookes

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of holie ſcipture? God forbid, that ſo we ſhould thinke. Amongſt the Auncient writers of eſtimation, *Euſebius* calleth this ſame epiſtle of Saint Iames, about which you make ſoe great adoe, in playne wordes, a *Baſtard*. I thinke you will not ſay that *Luther* hath written worſe, or more againſt it. And *Saint Ierome* ſaith, *It was affirmed, that this epiſtle was publiſhed by ſome other vnder the name of Saint Iames*? whereby appeereth that many Chriſtians in auncient tyme thought it to be in deede counterfait: and yet did they not therefore ouerthrow al the foundations of our fayth. *Dionyſius Alexandrinus* writeth (as *Euſebius* reporteth) that *many of his predeceſſours vtterly refuſed, and reiected the booke of Reuelation*. And ſo doth the ●*Councell of Laodicea* leue the ſame out of the number of Canonicall bookes. *Iunilius Africanus*, an auncient father, reiecteth not only the bookes of *Iudith, Heſter, and Maccabees*, as they are worthy, in that they are not canonicall, but alſo of *Iob, Ezra, and Paralipomenon*, which notwithſtanding are canonical ſcriptures. And neuertheleſſe for al this they left ſome ſtaie for Chriſtians in the other bookes of

Diuers auncient learned men and Churches haue denyed the Epiſtle of S. Iames.

Euſeb. lib. 2. ca. 23.

Ieron. in catal.

Euſeb. lib. 7. ca. 25.

Concil. Laod. cap. 59. Iunil. lib. 1. cap. 3.

Scripture, wherein a man may finde sufficient ground to build his faith vpon. Yea *Ierome* was not afraid to discredit the trueth of the historie, written in holie Scripture, concerning Dauids marrying with *Abisag*, calling it, *according to the letter*, that is, the true and natural sense, *no better, then either a poetical fiction, or vnseemely ieste*: and therefore deuiseth a proper *Allegorie of Wisdome, which cherisheth and refresheth a man in his age*. I wil not vrge Father *Ierome* for his vnreuerent wordes, but sure I am he hath deserued more reproofe for the same, then *Luther* hath done, for any thing euer vttered by him against S. Iames Epistle. By these examples you may learne not to be so rash in your iudgement, and hasty in your conclusions, as you shew your selfe to be in the very beginning, that because *Luther* denied Saint Iames epistle to be Canonical, following the ensample of others, hence doe gather, not onely that he, but we also, although herein disagreeing from him, and denying no one booke of Canonicall scripture, neyther of the old, nor new testament, *doe raze the foundation of faith, and leaue no ground for Christians to stand vpon.* We leue such ground, and thereupon do build

Hier. epist. 2. Vel figmentã esse de mimo, vel Atellanarum ludicra.

build our faith, as ye ſhall neuer be hable to ſhake with all the force ye haue. Verely your Pope, and ye all that hang vpon him, cannot well ſtand on this ground, becauſe it is too narrowe, and ſlippery for you, and therefore ye ſeeke larger roome, in the Fathers, Councells, Traditions, whereof you ſpeak. Theſe are in deed fit groundes for your Church to be founded vpon, the corruptions of Fathers, the decrees of men, ſuperſtitious inuentions, forged traditions: whereunto if you did not more leane, and ſomewhat ſtaye your ſelfes, then to the bookes of holy ſcriptures, your Church, your Pope, your Cardinals, your monkes, your friars, your ſelues ſhoud ſurely lie in duſt ſhortly.

The grounds of Popiſh faith.

But now to come to *Luther*, whome ſtill you charge, and me alſo, about Saint Iames epiſtle, I could vſe as many words againſt you, if the cauſe required, as you haue againſt me, & handle the matter by poynts as you doe: but what end, or vſe ſhould there be of ſuch kinde of writing, or what profitt could ariſe thereby to the Church of Chriſt? Had you clerely gayned al that, for which you contend, yet had you not prooued any thing at all againſt our Church

Church, or fayth, nor yet againſt me, but onely that *Luthers* writings haue beene changed, and altered: which becauſe you haue ſo paynfully euicted, I praie you take it vnto you, and vſe it moſte to your aduantage. Howbeit for all your needles and vntbriftie labour ſpent herein, yet doth *Campian* ſtill remayne chardged with that vntrueth, whereof you would ſo fayne acquit him: which you may ſone perceiue, if you call to remembrance what *Campian* in his booke obiected to *Luther*, concerning this epiſtle of Saint Iames: namely, that he called it *contentious, ſwelling, drye ſtrawen, and thought it not worthy an Apoſtolike ſpirite*. All this doth *Campian* auouch *Luther* to haue written of Saint Iames epiſtle. Now yf *Luther* haue in deede thus written, then haue I vniuſtly accuſed *Campian* of vntrueth: yf otherwiſe, then hath *Campian* ſlaundered *Luther* fowly. To know the trueth herein, I vſed all conuenient diligence in examining all the copies both Dutche and Latine, that I could get: and when I found in them noe ſuch wordes, but rather the cleane contrary, I was perſwaded, as I had good cauſe, that all this

Campian. Rat. 1.

this was but a forged matter, and therefore ſayd it was vntrue. Afterwards it fell out, that I light vppon an old Dutch Teſtament of Luthers tranſlation, with his prefaces, wherein I found ſomething, like in one poynt to that which *Campian* had obiected: the which when I had read, I diſſembled not, but confeſſed it in my anſwere to *Gregory Martin*. And in that preface *Luther* in deede writeth, that *Saint Iames epiſtle is not ſo worthy, as are the epiſtles of Saint Peter, and Paul, but in reſpect of them is a ſtrawen epiſtle.* His cenſure I miſlike, and ſo himſelfe, I thinke, afterwards, ſeeing thoſe words in latter editions are left out. Yet I truſt euery indifferent reader will graunt, that there is ods betweene this that *Luther* writeth indede, and that which *Campian* ſaith he writ. For it is one thing to ſpeake ſimply, and an other thing to ſpeake in compariſon. *Campian* ſayth, *Luther calleth Sainte Iames Epiſtle ſtrawne:* Luther ſayth, *That it is in compariſon of Saint Peters, and Saint Pauls epiſtles, ſtrawne.* If you can by all your wiſdome prooue theſe to be all one, and will farther buſie your ſelfe about trifles, I am content to giue you the reading, but I will not vouch-

vouchsafe to answere any more such strawen, or rather wodden replies. And sure, *Master Rainoldes*, if you can write nothing to purpose, and yet will needs be writing something, it were better for you to sit downe and picke strawes, then so to trouble your selfe and others, wherein you shall purchase nothing els but commendation of a strawne writer, and your booke shalbe iudged more worthy to be burnt, then to be answered.

M. Rainolds helpeth not, where greatest neede is of his helpe.

But seeing you haue taken in hand to prosecute this matter so largelie, why doe you faile in that thing wherein most of all we need your hand and helpe? For this that you bring concerning *strawne*, hath already beene confessed somuch as is true: your parte had beene now farther to haue shewed, that *Luther* likewise called the same epistle *contentious, swollen, drie, not worthie an Apostolicall spirit*, as he is accused by *Campian* in the same place. But for proofe hereof you can bring forth nothing and therefore you confesse, that *Campian* layd more to *Luthers* charge concerning this Epistle then was true: so that if in one poore word you haue a little auouched the credite of your Iesuite, for whome you

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fight: yet in three or foure other you haue condemned him: which you ſlylie paſſe ouer notwithſtanding, as though *Campian* had neuer ſpoken ſo, or you had nothing to do therwith. Indeed I graunt it maketh ſmale matter, what *Campian* hath lyed of *Luther:* but you that take vppon you to defend him, may not thinke you haue performed your duty, if of much that he hath ſaid, you be able to iuſtify his ſaying in one litle point, & in three points haue failed. Wherefore either ceaſe to quarell ſtill about this one word, or ſhew your proofes for the reſt alſo, or acknowledge your lewd and miſerable wrangling, as in deed you muſt, howſoeuer the matter ſtandeth concerning *Luther* in this behalfe. For what if *Luther* had plainly and conſtantly affirmed of Saint Iames Epiſtle, as much as *Campian* hath obiected, though vntrulie? Is this a cauſe ſufficient why you ſhould make all theſe outcryes generally againſt all Proteſtants? why then may not we by like reaſon complayne of all Papiſts for that, which Cardinall *Caietane* hath written both of other bookes of holie ſcripture, and namelie of this ſame Epiſtle, whereof we ſpeake? was not *Caietane* a pil-

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ler of your Church, a peere of the court of Roome, the Popes Legate in Germanie against *Luther*? Doth not this famous Cardinall of Roome set downe in playne wordes, that *the Author of the Epistle to the Hebrewes doth gather insufficient arguments to proone Christ to be the sonne of God, that the second and third of Iohn are not Canonicall scripture, that the Epist. of Iude is Apocryphall, that the last Chap. of S. Marke is not of sound authority, that the history of the adulterous woman in S. Iohn is not authentical, & namely of S. Iames Ep. that the salutation is prophane, hauing nothing of God, nor of Iesus Christ*?

Cardinal Caietane denieth sundry bookes and partes of Canonical Scripture in the new Testament, wherefore Catharinus hath written against him.

But what speake I of *Caietane* disalowing certaine bookes, and parcells of diuine scripture, whereas *Hosius* another Cardinal, and one chiefe founder of all your late sophistications, hath written most dishonorably, and vilely of the wholl scripture? for thus he sayth: *Scriptura quomodo profertur á Catholicis, est verbum Dei: quomodo profertur ab hæreticis, est verbum diaboli*: that is, *The scripture, as it is brought forth by the Catholikes, is the word of god: as it is brought forth by the Heretikes, is the word of the deuil.* So that by this notable Cardinals iudgement, if a Protestant, that is in their language and

Hosius contra Brent. lib. 4.

and meaning, an heretick, ſhall alledge for proofe of Chriſtes eternall diuinitie the beginning of the Goſpel written by Saint Iohn, this ſcripture ſhall now become of Gods word, as it is, and alwaies ſhalbe, the word of the deuil, becauſe it is vſed by ſuch as they account and call heretikes. O blaſphemous hand and tongue! And can you prooue this Maiſter Rainolds? can the word of God be made the word of Sathan? It will not ſtand with your honeſtie to maintaine it. Gods word, by whome-ſoeuer it be vttered, though by the deuill him-ſelfe, is not the worde of the deuill. God is immutable, ſo is his worde. Then hath Hoſius blaſphemed, in calling Gods word the deuills word: which you ought to conſider, who thinke you haue found ſomewhat againſt the Proteſtants, when you ſhewe what Luther hath written in ſome diſgrace of Saint Iames Epiſtle. I can further put you in remembrance, what others of your ſyde haue taught and maintained to the great ſlaunder and derogation of the Scriptures, and that not in one worde or two, but in earneſt and long diſcourſes. What doth *Pighius* labour to perſwade in one whole Chapter, & often in

Pighius Hierarch. li. 1. Cap. 2.

in other places by occasion, but onlie that the Scriptures haue al their credit & authoritie from the Church, as though they had not any of them selues, & from the lord, by whose spirit they were written. For thus he sayth, *All authoritie of Scripture among vs dependeth necessarily vpon the authoritie of the Church: for we could not otherwise beleeue them, but because we beleeue the Church giuing testimonie vnto them.* And againe, *The primitiue Church hath made certaine proofe vnto vs, that the writings of all the Euangelists are of canonicall trueth, and not the Euangelists themselues, that were the writers.* And against SS. Marke and Luke he disputeth at large, and boldly auoucheth, that they were not meete witnesses of the trueth of those gospells which they writ, & therefore euen while they liued, *that credit was not giuen to their Gospels for them-selues, no not of those that certainly knew they were written by them, yea and farther also had their verie principall copies written with their owne hands, but for the Apostolike Church.* Yea this presumptuos and arrogant spirit of *Pighius* proceedeth farther yet and sayth, that the Gospells were written by the Euangelists, *not to the end that those wrytings should*

Neq; enim aliter eis credere possemus, nisi quia testimonium illis perhibentis Ecclesiæ credimus.

Marcum & Lucam non fuisse testes idoneos veritatis scriptorum à se Euangeliorum Ecclesiæ.

should beare rule ouer our faith and religion, but rather be subiect thereunto. And yet a lide more blasphemouslie, That they are not the true Gospell, which Christ, ascending into heauen, commanded his Apostles to preach to euery creature. What should I rehearse his often reprochfull comparisons of scripture to *a nose of wax, and a rule of lead*, which may easelie be turned, bowed, and applied euerie way at our pleasure? which also the Censure of Colen hath affirmed of them in like manner. And to the same effect hath Cardinall *Cusane* long before set downe that the Scriptures must be expounded diuersly, and framed to the time, and practise of the Church, so that one time they are to be vnderstood and interpreted one waie, and an other time an other way. Which is more vnreasonable and absurd by many degrees, then if one should prescribe, that the Ladie must conforme hir selfe to the fashion and manners of hir handmaide.

Non quidem ut scripta illa præessent fidei religioni, nostræ, sed subessent potius.

Hoc Euangelium, inquit, vnicum solumq; designans Euangelium esse, nũque nos Matthæi, Marci, Luce, Ioannisque decimus Euangelia quatuor. *Hier. li. 3. ca. 3. Censur. Colonien. pag. 112. Cusan. epist. 2. & 7.*

William Lindane hath bene and still is a stout Champion for the Pope, in whose defence he hath vttered many bolde blasphemies against the Scriptures, as namelie that the Euangelists tooke in hand to write

Linden Pan. lib. 1. c. 17.

Non vt aliquam totius Euangelij methodum informarent, non vt Christianæ fidei summam conscriberent. *Lib. 3. cap. 1.*

the Gospels, *not to the intent to set downe any forme of the wholl Gospell, or to write the sume of Christian faith*. And that the authoritie of the word not written is greater then of the word written, which question he saieth maie easilie be determined, howsoeuer to some it seemeth full of difficultie and perplexitie: and that whereas Saint Peter hath affirmed of Saint Paules epistles, that in them are somethings hard to be vnderstoode, *the same must be taken and ment generallie of the wholl bodie of the Scriptures:* soe that according to this mans doctrine there is not in all the scriptures one easie sentence, and S. Peter was ouerseene to saie, that but *somethings* in the epistles of Saint Paule were hard, when he should rather haue said that *all things* were hard. Furthermore that it is *extreame madnes, to thinke the wholl & entire bodie of Euangelicall doctrine is to be fetched out of those sole Apostolike letters written with incke, and that litle small booke of the new testament*. Thus scornefullie wirteth this proud Papist of the diuine scriptures, and exemplifieth his meaning by a notable similitude, that it is as greate a want of wit to esteeme & iudge that al Euangelical doctrine is comprehended in the bookes of the

Lib. 3. cap. 6. De toto in vniuersum sacræ scripturæ corpore accipiendum.

τίνα

πάντα

Lib. 1. cap. 22.

Dementissimę insanię. Ex pusillo noui testamenti libello.

the newe Teſtament, as if one ſhould ſaie, that the wholl frame of the world is contained in ſome one ſenſible creature. So that by his compariſon the doctrine of the goſpel doth infinitelie in largenes excel al the ſcriptures of the new teſtament. Such mad & wicked ſentences hath he throughout his wholl booke manie.

Ambroſe Catharine ſaith, It is the Popes proper priuiledge to *Canonize ſcriptures*, or to reprooue ſcriptures, to Canonize true Saints, and to reiecte falſe: meaning thereby that the holynes, authoritie, and eſtimation of ſcriptures procedeth frō the Pope. Wherein yet he ſeemeth to haue foulie forgotten that canonicall ſcriptures are a greate deale more auncient, then the Pope: and therefore could not receiue theire Canonization from him. But thus they vtter their minde, that ſcripture is no otherwiſe the word of God, then as it is approoued, authorized, and Canonized by the Pope, which is in effect to bring the holy ghoſt vnder the cenſure & approbation of a man, and ſuch a man, as he. I omit, becauſe I will not be tedious, a number of ſuch ſayings moe, wherein the holie ſcriptures of God are ſhamefully & intolerably

Catharin. in epiſt. ad. Galat. cap. 2. Ipſe canonizat ſcripturas, & reprobat.

dishonoured by these men in their writings and disputations: and yet to procure a litle enuy to *Luther*, they accuse him without all measure continuallie for calling the epistle of Saint Iames a *strawne* epistle, not absolutelie & in it selfe, but onelie in respect of S. Peter and Paules epistles. Thus much now haue I thought good (for satisfiing of the godlie) to answere. If you will not be satisfied, you may write againe twise as much more: whoe can let you? this matter requireth no longer talke.

CHAP. 2.

Of the canonicall Scriptures, and English Clergie.

FRom Saint Iames Epistle Master Rainolds proceedeth to entreat of other bookes, refused by the Church of England, which yet he saith were not further disprooued in times past, then that epistle of Saint Iames: whereupon he would haue his reader beleeue, that in alowing some

ſome bookes, and reiecting others, we are ledde *by opinion & fanſie, not by learning, or diuinitie.* Wherein, Maſter Rainolds, your ſelfe haue ſhewed, that opinion, not learning, ruled you, when you writ this. For Saint Iames epiſtle was neuer diſproo-ued by the wholl Church of God, but onelie by ſome of the Church: but thoſe bookes that are refuſed by vs, were by the wholl Church diſtinguiſhed from the canonical ſcriptures, & had no greater credit, then they are of with vs, as ſhall appeere.

The reaſon therefore of our refuſing them, is not, as you imagine, becauſe they containe ſome proofe of your Romiſh Religion, which we cannot otherwiſe auoid, but by denying the bookes to be of Canonicall authoritie: but becauſe they doe bewray themſelues of what ſtampe they are by moſt euident markes: and therefore haue bin generally of the wholl Church heeretofore ſette in the ſame degree, that they are left by vs. Theſe Reaſons you ſawe comming againſt you, and becauſe you durſt not openlie encounter with them, you ſteale by an other way, & let them paſſe. But I muſt call you back a litle, though it be to your griefe and trou-

ble: and require of you a plaine and direct answere, how those bookes of the olde testament, which are commonly called *Apocryphall*, written first in Greeke, or some other forraine language, can be Canonicall? For all bookes of holie scripture in the olde Testament were written, and deliuered to the Church, by the holie prophets of God, being approoued by certain Testimonies to be indeed the Lords Prophets. Therefore Abraham answered the
Luc.16.29. rich man, requiring to send Lazarus to his fathers house, *They haue Moses and the Prophets:* whereby it is plaine, that the wholl doctrine of the church then, was contained in the bookes of Moses, and the other Pro-
2.Pet.1.19. phets. And Peter saith: *we haue a more sure word of the Prophets*, meaning the scriptures of the olde testament. And so the Apo-
Heb.1.1. stle to the Hebrewes writeth, that *God spake to our fathers by the Prophets*. By which testimonies of Scripture it is prooued, that none could write bookes to be receiued of the Church for the Canonicall word of God, but onelie they whome God had declared to be his Prophets. But the writers of those Apocriphal bookes, were no Prophets, as may easily appeere: For then they would

would not haue written their bookes in Greeke, as is confeſſed moſt of theſe were, nor in any other tongue, then that which was proper to the Church of God in that time, as Moſes and the Prophets after him, writers of the holie ſcriptures, had done. The Church was then amongſt the Iewes, and the Prophets were the meſſengers, & miniſters of God in that Church, and vnto it they deliuered, & dedicated their bookes. Wherefore the Greeke tongue, being not the tongue of Canaan, nor of the Church then, was not choſen by the Prophets to write, and ſet forth therein the doctrine and Religion of the Lord: ſo that the verie tongue wherein theſe bookes were written, being not the tongue of the Prophets, doth plainlie conuince them to be no prophetical, & therefore no canonical bookes of the olde Teſtament. And here I omitte particular arguments, which might be brought againſt euery one of thoſe bookes ſeuerallie, whereby it may be prooued inuincibly, that though you entitle them with the name of Canonical ſcriptures, yet they had not the ſpirite of God for their father.

Againſt this reaſon you bring Saint

De doct. Christ. l. 2. 8. Augustines authoritie, whoe reckoneth them amongst the Canonicall bookes of scripture, and so you say did the Catholike Church of that age. But that this is a moste manifest vntruth, appeereth by S. Ierome, whoe plainlie writeth that the *Church readeth those bookes, but receiueth them not amongst the Canonicall scriptures.* So although Saint Augustine had thought them to haue bene of equall authoritie with the writings of the Prophets, which are called properlie Canonicall: yet was not this the common iudgement of the Church in those dayes, as Saint Ierome doth let vs vnderstand, who liued in the Church of that age. Saint Augustine calleth them indeede *Canonicall*, by a general and improper acception of that word: because they are red in the Church, and containe profitable and Godlie instruction: but yet not so, as though there were no difference betweene them and the other which are vndoubtedlie Canonicall. For in that very place Saint Augustine opposeth Canonical scriptures to such bookes, as *by perilous lies and phantasies might abuse the reader, and bring preiudice to sound vnderstanding.* And then giueth a rule to preferre those

Prefa. in Pro. Solom.

In what sense S. Augustine calleth these bookes canonicall.

Periculosis mendacijs & phantismatibus.

thoſe bookes that are receiued of al Catholike Churches, before them, that ſome Churches receiue: & of thoſe that are not receiued of all, to preferre thoſe that the moſte & of greateſt authority do receiue. wherby you may ſee the vanitie of that you ſaid before, that the catholike church then iudged them to be canonicall. And further if Saint Auguſtine himſelfe had bene of your opinion, he would not haue giuen this admonition to preferre ſome before ſome: but would haue ſtraitly, and preciſely charged, that no difference ſhould be made, but all receiued alike, being al of like authoritie. As for *Daniel*, albeit ſome parte of him be written in the Chaldey tongue, yet was it vnderſtood of the Church, being then in captiuitie vnder the Babylonians: and that tongue is but a diuerſe *Dialect* from the Hebrew, and differeth littel from it.

My ſecond reaſon, you ſay, is of more force: and if I prooue it, you promiſe to be of my iudgement. Let vs then ſet downe the reaſon firſt, and ſee the proofes afterward. I ſayd, betwene thoſe bookes *Apocryphes* of the old Teſtament, and Saint Iames epiſtle there was this difference, that *Pag. 21.*

they

they were refused of the wholl Church, and so was not Saint Iames: wherfore we had reason to reiecte them, and not this. By the wholl Church I meant, not onely the primitiue Church of Christians, as you suppose, but the Church of the Iewes before Christ, which neuer allowed those bookes for Canonicall, as your selues confesse: which is an inuincible argument against them. For had they bene Canonical, that Church would not, nor ought not to haue reiected them: and other Church there was none then, to allowe them. So by your iudgement it must be thought that diuerse bookes of Canonicall scripture were neuer receiued for many yeares in any Church: which howe absurde it is euery man seeth. The Apostle writeth, that vnto the *Iewes were committed the oracles of*
Rom. 3. 2. *God*: whereby is meant his word: But these bookes the Iewes neuer receiued, and therefore they are of another sorte, then those that containe the oracles of God. And that the Iewes did not amisse, in reiecting them, it may be vnderstoode in that they were neuer reproued by Christ or his Apostles for the same. Their false expositions of scripture are often tymes noted, and

their

their errours confuted: but they are neuer found fault with, for refuſing theſe bookes of ſcripture, whereof if they had bene guilty, they ſhould not haue eſcaped reprehenſion. This argument you deale not with: but expound my words of the primitiue Church, whereas I ſpake ſpecially of the Church before Chriſt. For though the Catholike Church neuer thought theſe bookes to be Canonicall, as that word is properlie taken, yet it vſed in ſome places to read them, *for inſtruction of manners, not for confirmation of faith*, as S. Ierome teacheth: but the olde Church of the Iewes neuer vouchſafed them ſo much honour as to read them publikelie. And that the Catholike Church receiued not theſe bookes for Canonicall, though it read them, you haue alreadie heard the witnes of Saint Ierome: who alſo in another place writing expreſſely of the Canonicall bookes, excludeth theſe out of the Canon, and calleth them *Apochryphall*. Hereunto might I adde many teſtimonies of Councels, and writers, both olde, and newe, wherein appeareth what iudgement the Catholike Church had of theſe bookes.

Hieron. præf. in Solom.

Hieron. in prologo Galeat.

Gregory the great, whoe in your opinion

was

Writers old and new esteeme those bookes for Apocryphall

was the head of the Catholike Church, being Bishop of Rome, and therefore one that by likelyhood should not be ignorant of the Churches iudgement, calleth the bookes of *Macchabees not Canonicall, yet set forth to the edification of the Church*. Thus for 600. yeares after Christ you see these bookes were not esteemed in the catholike Church for Canonicall: which also must be thought of the rest, whereof we speake, seeing there is one and the same iudgement of thē all. And that this iudgement hath euer since continually remayned in the Church, is prooued by [a] *Damascene*, by [b] *Hugo S. victoris*, by [c] *Radulphus*, by [d] *Lyrane*, by [e] *Hugo Cardinalis*, and many moe, whoe playnly doe affirme those bookes in the olde Testament, that the Church of England now accounteth *Apocryphall*, to be so, and not, as you would haue them taken, canonicall. Yea since your Tridentine assembly *Arias Montanus*, a man of your owne side, though not so absurd, & corrupt in iudgement, as moste of you, in his Hebrew Bible interlined, is not affrayd thus to write of the same bookes, and that not in a corner, but in the very forefront, and principal leafe of

Greg. in Iob. li. 19. cap. 18.

a. c. 49. in Graeco Veronensi.
b. De sacram. in prol. l. 1. cap. 7.
c in Leu. li. 14. cap. 1.
d in prol. in li. Apocryp.
e in prol. Iosu.

of the booke. *There are added* (ſayth he) *in this edition the bookes written in Greeke, which the catholike Church, following the canon of the Hebrews, reckneth among the Apochryphall.* Thus it is euident, that theſe bookes haue beene, and are refuſed by the catholike Church, and that our Church iudgeing them *Apochrypall*, conſenteth with the iudgement of the catholike Church; and yours in receiuing them for canonicall, haue not herein a catholike iudgement. Biblia Mantuani. 1584.

Now for Saint Iames epiſtle, where you demaund how it may appeere that it was not refuſed by the wholl Church, I would know, whether you will ſay it was indeed refuſed by the wholl Church, or no? if you will ſo ſay, then you ſhall, as much diſcredite the authoritie thereof, as euer *Luther* or anie Proteſtant hath done. For as the wholl Church neuer receiued anie booke for canonical, but that which was truelie Canonicall: ſo the wholl Church hath neuer refuſed any as Apocryphall, but ſuch as were indeed Apocryphall. If then the wholl Church of Chriſt hath refuſed Saint Iames Epiſtle, it will neceſſarilie follow, that S. Iames Epiſtle is not canonicall. But that the wholl Church

S. Iames epiſtle was neuer reiected by the wholl Church, but by ſome particuler Churches onely.

Church euer refused it, is vntrue, as maybe prooued by the testimonies of writers, and Histories of the Church. *Eusebius*, that was the greatest aduersarie of it, and did most sharplie censure it, yet in the same place confesseth, that *both that and the rest were receiued and published in moste Churches.* Wherfore when you saie, that for this part *you must credit me vpon my word*, herein you bewray either great ignorance, or desire to quarrell. The difference then which I put betweene the Apocryphall bookes of the olde testament, and these bookes of the newe, that they were reiected by the Church wholie, these not so, is fullie prooued: whereupon it followeth that the Church of England had greater reason to refuse them, then these, and was therein led by learning, & knowledge, not by fansie and opinion, as you saie. What learning, or what diuinitie is your Church led by, first to esteem of these alike, then to alowe for Canonicall, such bookes, as you confesse, and can not denie to haue beene refused by the wholl Church?

Euse. l. 2. c. 23.

ὁ πλεισταεις δε δημοσιευμενας ἐκκλησιαις.

Where you say, my reasons make moste against my selfe, I know not how I could haue

pag. 23.

haue written more plainelie, & more conſonantlie to my ſelfe, then I haue done. But ſome are ſo froward, that though it be beaten into them with a hammer, yet they will not ſeeme to vnderſtand. I ſaie *Luther* followed the iudgement of the auncient Church, in refuſing Saint Iames Epiſtle. what maketh this againſt my ſelfe? Can you deny but ſome of the ancient Churches refuſed it? Doth not *Euſebius* prooue it, when he ſaith, *it was receiued in moſte Churches?* Then it followeth, not in al Churches. And would *Euſebius* haue called it a *Baſtard*, if ſome Churches had not ſo accounted of it? But what if ſome refuſed it? doth it follow therefore that the wholl Church did ſo? you maie not think, *M. Rainolds*, to caſt vpon vs ſuch a miſte, but that we ſhal be hable to eſpie your walking along. Saint Iames epiſtle was neuer refuſed of all Churches generally, it was refuſed onelie by ſome: *Luther* in refuſing it agreed with the auncient Churches, not with all, but ſome, as many as refuſed it. But the greater number of Churches receiued it, as *Euſebius* witneſſeth, and our Church is led by Gods ſpirit, and true learning, to follow them.

But

But for the *Apochryphall* bookes of the olde Testament, I haue prooued sufficiently, and can further declare, if neede require, that both the greatest part of the Church, and the wholl Church hath reprooued them. As for that *Ierome* sayth, The Church readeth them, it maketh litle for their credit, seeing he addeth immediatly, it was, *to edifie the people, not to confirme the authoritie of Ecclesiasticall doctrine*: and that though the Church read them, yet *it receiueth them not among the canonicall scriptures:* wherein he hath plainely cast them downe from that height of authoritie and maiestie, whereunto you would so faine lift them vp.

S. Ierome a great enemy to those apocryphal bookes.

The Tower conference is here brought in to no purpose. Their scope was to shew, that in the primitiue Church, not onely some particuler persons, but wholl congregations haue doubted of many bookes of Scripture, and yet notwithstanding lost not their dignitie of true Churches of Christ: and therefore that *Luther* doubting, or denying some of them, cannot for that cause iustelie in any indifferent iudgement be condemned, seeing whatsoeuer they obiect against *Luther* in this behalfe must

Pag. 25.

muſt light vpon the auncient Churches & fathers, that haue thought herein, as *Luther* did. Wherefore your concluſion that you ſet downe in the end of this your idle, & wandring talke, is onelie deuiſed of your ſelfe, and not maintained by vs. For you father vpon vs, that we thinke we may refuſe all ſuch bookes, as of olde haue bene doubted of: which is as farre from our thinking, as heauen is from earth: and if any man haue euer vttered ſuch a thing, as I thinke none hath, it is his owne priuat conceite, not the approoued and conſtant iudgement of our Church. The bookes in the olde Teſtament, that we refuſe, beſides that they carie in their foreheades euident notes of Apochryphall writings, haue not onelie bene doubted of, but clean caſt awaie by the Church of God, as hath bene prooued: all the bookes in the newe Teſtament doe we whollie admit as canonical, not refuſing any parcell or word thereof, becauſe we acknowledge in them the ſpirit of God, and ſee no reaſon to mooue vs otherwiſe. For though they haue beene doubted of in former times, yet it was vpon no certaine ground, and by fewe, in compariſon of thoſe that receiued them, pag. 28.

Pag. 29. vndoubtedlie. Thus in a word the necke is broken of al your notes that follow, where in you labour to saie as litle in manie words, as possiblie maie be sayd. That we rente from the bodie of the Scriptures in the old Testament, *Toby, Iudith, Hester, Baruch, Wisdome, Ecclesiasticus, Maccabees, the praier of Manasses, the song of the three children, the storie of Bell*, herein we doe the canonical Scriptures no iniurie, deuiding from them such bookes as are not of that absolute authoritie, that they which are in truth canonical, maie remaine intire, and wholl together: no more then the shepheard doth iniurie to the sheepe, in sorting the goates and other cattel from them.

But which of *our brethren* are they, that ioyne to these the two bookes of *Cronicles*, and the song of *Salomon*? If you can name any such in these daies, it will soone appeare they are not brethren of ours. You will not (I suppose) charge vs therewith, and yet perhaps you will haue men suspect vs as guiltie thereof. But your boldnesse is intolerable, that knowing both the common consent, and practize of our Church, do notwithstanding both labour to caste wrongfullie vppon vs some suspicion for refusing

refuſing theſe, and furthermore alſo plainlie and moſt falſlie avouch, that we denie ſundrie bookes of the new Teſtament, ſetting downe in a rowe *Saint Lukes Goſpell, the epiſtle to the Hebrews, the epiſtle of Saint Iames, the ſecond of Peter, the ſecond and third of Saint Iohn, Saint Iude, the Apocalyps, a parte of Saints Iohns Goſpell.* What ment you, *Maſter Rainolds*, thus to ſay, and thus impudentlie to lie? Are you gone to *Rheames*, and haue you left all conſcience behinde you? Care you not to publiſh in printe to the world ſo great, ſo manie, ſo manifeſt vntrueths? before you vſe to make your ſacrifice at Maſſe, do you not vſe to confeſſe your lies, as ſins, and yet will you print your lies, without repentance? Of theſe our Church denieth not one, doubteth not of one. If you meane ſome Proteſtants in Germanie, whatſoeuer they thinke of Saint Iames, S. Iude, the ſecond of Saint Peter, the ſecond and third of S. Iohn, yet the epiſtle to the Hebrews, and the Apocalyps of Saint Iohn they do receiue as canonicall. Saint Lukes goſpell came neuer yet in doubt or queſtion amongſt vs, and I muſe what the occaſion ſhould be of this your ſo fowle vntrueth.

M. Rainold accuſeth vs for denying ſome Canonical bookes of the olde Teſtament, & diuers of the new, which all the world knoweth to be a great ſlaunder.

If becauſe in the Tower conference of the fourth day one ſaid, that the *Laodicean Counсel* omitteth S. Lukes goſpel, it is too friuolous, ſeeing that was a ſlippe of memorie or ouerſight in him. And though the Councel had ſo done, as it hath not, yet how followeth it that we therefore doe ſo?

2. My diſtinction of the wholl Church, & ſome Churches, is as cleare as the day: & it is to be obſerued, that whereas in it reſteth the ſumme of this your ſecond Chapter, and you are deſirous to haue it remooued, yet you bring nothing once to ſtirre it. That S. Iames hath bene douted of in ſuch ſorte, as *Iudith*, *Macchabees*, the counterfaite *Heſter*, (for the right *Heſter* we embrace) is prooued alreadie falſe: and that our owne doctours refuſe it, is an other vntrueth. For were it, as you ſaie, of that conference, yet is it but one ſingle mans ſentence, and that by waie of arguing.

3. Thirdlie, you deſcant vpon *Bene habet*, *It is well*, but ſo ſimplie and fondlie, that euerie one may ſee you are a trifler. *It is well*, I ſaid, that *Campian* could not charge *Luther*, for denying a booke, which neuer anie Church denied, but for denying ſuch a one, as had beene heretofore by ſome

p2.30.

Churches

Churches denied. And although I ſeeke not herein to defende either *Luther*, or thoſe auncient Churches that refuſed the ſame, yet is *Luthers* offence not ſo hainous, as it ſhould haue bene, if this had firſt proceeded of him-ſelfe, without example of other Churches. If you will burthen vs with refuſall of S. Luke his Gospell, the knowne trueth wil eaſilie acquit vs of that accuſation. But nothing can be ſo falſlie ſurmized, that you will not finde in your heartes to burthen vs withall. As for *Atheiſme*, I doubte not but your owne conſcience doth tell you, our doctrine is farre from it: which when you forſooke, I wil not ſaie, how neere you approched to Atheiſme, in yealding to the ſtraung opinions at Rome, but I am aſſured, you went from Chriſt, to followe Antichriſt: and of a miniſter of the Goſpel, became an open enemie of the Goſpel. If you repent not, it had bin better for you neuer to haue bene borne.

Thoſe forefathers of whome I ſpake, haue giuen ſuch a blowe to your great fathers of Rome, as you and your companions ſhall not be hable to heale his wound. And though he liue ſtill, and breath, yet 4. pag. 13. 32.

is he scarse hable to stand on his feete, and carieth vpon him that marke, that shall dailie more and more discouer him to the Saints of God. *Aërius*, *Vigilantius*, *Iouinianus*, if they taught anie thing against the trueth of Gods word, let them be esteemed as they deserue. We laie the grounds of our religion, not vpon the writings or opinions of men, be they good, or badde, learned, or vnlearned, Catholikes, or Heretikes, but vpon the written word of the eternall God: and therefore we praie not, as you doe, nor offer sacrifice for the dead, we worshipp not, nor inuocate Saints, we thinke the honourable estate of mariage is pleasing to the Lord, as well as single life. For thus haue the Prophets, the Apostles, the Lord him-selfe taught vs: As for *Marcion*, *Cerdon*, the rest, we abhorre them with all their damnable herisies, because the word of God condemneth them: the more is your fault, in saying they are our fathers. But you haue drawen since your departure so hard a skin ouer your conscience, as you feare not to vtter anie vntrueth be it neuer so desperate. You say we matche S. *Luke* and the *Apocalyps* with the booke of *Iudith*, and that we saie most plainlie we

Foule vntrueths affirmed of vs by M. F.

are

are not bound to admit thoſe, and all the forenamed bookes, but may refuſe them: which for ſhame of the world you would neuer haue written, but that like an Atheiſt your pen is a readie inſtrument to publiſh anie vntrueth. The booke of *Iudith* in dede admit we not: and that is no blaſphemie: prooue it if you can. But what ſhould I require you *M. Rainolds*, to prooue anie thing, that haue taken vppon you to ſaie al things, and prooue nothing?

You reaſon, as if you had made a fraie with reaſon, that we are like thoſe olde brutiſh heretikes, called *Alogi*, who denied the *Apocalyps* of Saint Iohn, becauſe we ſaie, we know as certainelie the ſcriptures to be ſcriptures, and euerie booke thereof, as we know the ſunne, to be the ſunne, which is as contrarie to thoſe *Alogi*, as the light is to darkenes. But *who euer doubted of the ſunne*, you ſaie, *that it is the ſunne*? of Saint Iames epiſtle Luther doubteth, and the Lutherans: wherfore you ſaie, I condemne them for the *verieſt ſottes* that euer liued. Not ſo, Maſter Rainolds, if you could ſee. For though we are as fullie perſuaded of the one, as of the other: yet doth it not follow that 5. Pag. 33. 34.

We must be perſuaded & aſſured of many things that are not ſeene, no leſſe, then of thoſe things that we ſee with our eies.

the clearnes of this truth appeereth alike vnto all, but to ſuch onelie as it is reueiled vnto. Know you not as vndoubtedly there is a God, as you know there is a ſunne? If not to you, yet to all Godlie, the knowledge of the one is no leſſe certaine, then of the other, though we cannot beholde god with our eies, as we may ſee the ſunne? Wil you then conclude, that al are ſtocks and ſtones, which cannot perceiue this ſo cleare, and euident a trueth? Doe not your ſelues thinke all thoſe bookes, for which you contend with vs, to be as truelie canonicall, as that the ſunne ſhineth? you will not, I am ſure ſay otherwiſe. Doe you then beſides an infinite number of auncient writers, condemne thoſe of your ſide, for ſtockes, and ſottes, that denied them? To omit the reſt, of whome I ſpake before, was *Sixtus Senenſis* a ſotte, for denying your booke of *Heſter*? was *Dryedo* a ſotte, for denying *Baruch*? Thus muſt it be, or els, your argument is too childiſh, I will not ſaie ſottiſh.

Sixt. biblioth. lib. 1.
Dried. de Catal. ſcrip. li. 1. c. 4. ad diffic. 11.

6 Here is brought an argument for *Traditions*, ſuch a one as *M.R.* diuinitie could afford. *It cannot*, he ſaith, *be prooued by ſcriptures that S. Mat. S. Marke, S. Luke, S. Iohn his*

Pag. 35.

his goſpell, & S. Paules Epiſtles are Canonical ſcripture, that is, penned by diuine inſpiration: then we muſt beleeue ſome what, which by ſcripture cannot be prooued, & ſo tradition is eſtabliſhed.

I would your other traditions were of this ſorte, then ſhould we ſooner agree. But betweene this, and the reſt of your infinite traditions, there is no likenes. For this is grounded vpon the word written: the reſt haue no footing on that ground. Although it is not expreſſlie ſet downe in thus many words, *S. Matthewes goſpell is Canonicall,* & ſo likewiſe of the reſt, yet that we cannot otherwiſe come to the certain knowledge & beliefe thereof, but by reporte, is a vaine, & fooliſh phantaſie. For the hiſtorie it ſelfe and doctrine therein contained, doe plainlie ſhewe & conuince the booke to be *Canonical*, that is, written by diuine inſpiration: ſo as although the Churches commendation and teſtimonie of it may confirme our iudgement in beleeuing the ſame, yet our faith is builded vpon the written word it ſelfe. And ſo your other argument falleth *of faith by hearing, and hearing by the word of God.* For when we heare the doctrine of theſe bookes preached vnto vs, we beleeue the ſame in euerie point: whereof it muſt needes

How we knowe the goſpell of S. Matthew, S. Marke. &c. to be canonicall ſcriptures.

Rom. 10. 17.

needs follow, that the bookes are Canonicall, containing so heauenlie and spirituall doctrine, as the like can not be written of anie, but the spirit of God onelie: so being enforced to alowe, and imbrace by faith the doctrine of those bookes, how can we but acknowledge the bookes them-selues to be canonicall? wherfore in that you saie, we finde not this word in the scriptures, vnles you thinke no word is found in them, but such as is setdowne inexpresse tearmes, you are abused. For this word is found in them by necessarie collection, & so be not your vaine vnwritten Traditions, and therfore are neither parte nor parcell of Gods diuine word.

But here is by the waie to be noted, how this man seeking to disprooue my comparison of the sunne, hath suddenlie ouerthrowen the principall staie of their religion, which is the visiblenes of the Church. That *which is knowen by sense*, saith he, *is no article of faith: for these two are directly opposite*. Then the Church is not knowne by sense: and so visiblenes is not a marke of the Church. For if it be, then is it not an article of faith, *to beleeue the Church*. Thus sometime you can reason well

pag. 16.

well, but then it is againſt your ſelfe. The ſimilitude was brought not to match our beliefe of ſcripture with knowledge of the ſunne, that as we know the one by ſenſe, ſo the other: but that we haue certaine and vndoubted beliefe of the canonicall ſcriptures by them ſelues, as we know the ſunne by it ſelfe. Your beliefe in deede of the bookes of ſcripture is naturall, and to vſe your owne example, ſuch, as when you beleeue *Tuſculans Queſtions* to be written by *Tullie*. For as you are ledde thus to beleeue of this booke becauſe it hath bene ſo accounted in all times by conſtant tradition euer ſince: ſo likewiſe you haue no better reaſon to diſcerne the canonicall ſcriptures from other bookes, but onely this common receiued opinion of the Church, which you call *Tradition*. We haue this as well as you, and we haue alſo an other, better and ſurer then this, which you haue not: yea, which you blaſphemouſly deride, the teſtimony of the ſpirit, wherby the authoritie of the ſcriptures is ſealed in our harts and we are throughly induced to receiue them, as the moſt bleſſed Teſtament, and trueth of God. For example, that there is a God, who created heauen and earth, both the

the Scriptures teache, and the creatures them-selues confirme, soe as no man ought to stand in doubt thereof. Yet notwithstanding this persuasion cannot be faithfullie setled and rooted in mans hearte, vnlesse it be approoued, and as it were sealed vnto vs by the holie Ghost: without the confirmation whereof, great doubtfulnes and distrust will arise in our mindes continuallie, through the greate corruptiō of our nature. Euen so that these scriptures are in trueth the verie word of God, not onelie them selues doe prooue by their subiecte matter, & argument, but also the testimony & iudgement of the Church, which euer so esteemed them, may inuinciblie argue the same. And yet for all this that we faithfullie receiue them, and submit our selues vnto them, as to the word of God, without wandring or suspicion, Gods holie spirit must inwardlie perswade our heartes, that this indeede is his word, and therefore of vs by all meanes to be imbraced, and beleeued. Thus it appeereth how false it is, that you haue noted in your margent, that *the Protestants refusing the Church, beleeued not the scriptures.* We refuse not the Church, but we knowe the Scrip-

Scriptures of God haue greater credit and assurance, then the onelie approbation of the Church.

I haue allreadie answered whatsoeuer you bring out of *Augustine*, the Councel of *Carthage*, or any other, both in what sense those bookes of the olde Testament are called *canonicall* by them, also how the other of the new Testament were refused, or receiued in times past. You shall neuer be able to prooue that you set down in your margent, wherein the summe of your wholl speach is briefly compriſed, that *S. Iames epistle, and the epistle to the Hebrews, haue beene as much doubted of, as the bookes of the olde Apochryphall Testament, which the Protestans reiect.* The moste you can alledge is, that some Churches haue doubted of those epistles. but I haue before shewed, that the wholl Church reiected these of the olde Testament. This was mine answere to *M. Martines* demaunde: this is mine answere still, which you cannot with all your endeuour take away. Something you write for a colour and fashion, but you come alwaies behinde with your reckning. 7. pag. 38. 39.

It offendeth you that I saide, *we haue seene*

seene, we haue confuted, we haue troden vnder foote all the arguments of the Papistes, and whatsoeuer they could saie. Vnlesse you haue some new haruest growing, which yet hath not bene reaped, I might truely saie, as I saide: for you haue vttered all your store, such as it was, and we haue seene, and confuted it long agoe, and that by the written word of god, against which, no tradition, no religion, though neuer so auncient, so vniuersall, so glorious, may preiudice anie thing. What reasons moued you to departe from vs, and become a feedes-man of the Pope, I leaue to the Lord, and your owne conscience: for any thing that I could euer see (and I haue laboured to see the trueth, and what could be saide against it, by the best of your side) I doe with al my heart reioyce in the cause which we maintaine against you, and I thinke it to be the iustest, and honorablest defense, that euer was vndertaken. What you haue learned since you went, and how substantiallie you confute my bragge, as you call it, shall hereafter further appeare, as it hath in part alreadie done.

CHAP.

CHAP. 3.

Of Luther preferring his priuate iudgement before all auncient fathers.

Ere againe is repeated an other quarrel about *Luther* to no purpose in the world, but onely to discredite him a litle with the simple sorte. For our aduersaries are so wasted and spent for good reasons, that whatsoeuer they light vpon, though neuer so vnfit to frame good arguments of, they handle it with great earnestnes, like seelie fletchers, that hauing no store of steles left in theire shoppe, are faine to make their bolts of euerie crooked sticke. What maketh it againest the trueth of our religion, if *Luther* preferred his owne iudgement before the fathers? is our doctrine therefore false, and yours true, either in wholl, or in parte? Others desire to reape great profit of a litle labour: but you are content to take a great deale of paine, for no commoditie at al. I would not herin vouchsafe you an answere, but that I haue respect to the readers weakneſſe, whoe by such slaunders

slaunders may be abused. Your title sheweth plainlie there is in this Chapter no truth to be looked for at your hands: you say *Luther preferred his priuate iudgement before all auncient fathers and Doctors:* wherein you would haue men thinke, he was vnmeasurablie arrogant, and wilfull. But *Luthers* spirit was farre from this insolent, and immoderate presumption, as maie by his owne wordes appeare, which you haue noted.

p. 3. 42.

For he saith not, that he more setteth by his owne priuate iudgement, then he doth by al the fathers, and Doctors, as you report, but that *he setteth against the sayings of fathers, of men, of Angels, of Diuells, the word of the onely eternall maiesty, the Gospell.* And againe immediatly he saith. *The word of God is aboue all, the maiesty of God maketh with me, that I care not though a thousand Augustines and Cyprians stood against me.* Is this to set his priuate iudgement against all the fathers? is this pride? is this presumption? must Gods word, and maiestie, and Gospell, yeald to the iudgement of fathers, be they neuer so manie? This forsooth is your modestie, that though the Lord hath spoken it, yet if the fathers

Luth. tom. Regem. Angl. fol. 342. vnius maiestatis æterna verbum, Euangelium. Dei verbū est super omnia, &c.

Gods word is of more authoritie, then all men, or Angels.

fathers saie anie thing against it, you will not prefere your iudgement, grounded on the scriptures, before the auncient fathers. Accursed be such modestie, that doth soe great iniurie, and dishonour vnto god. This ciuilitie towards men, is treason, and blasphemie towards the lord. Remember what *Elihu* saith. *I will not now accept the person of man, neither wil I giue titles to man. For I may not giue titles, lest my maker should take me away suddenlie.* Iob. 32. v. 21. 22. If this affection was in *Luther*, as it was, what fault can you finde therin?

You aske of me the reason, *why I so busilie defend Luther*. I aske of you the reason, why you so continuallie accuse *Luther*. If you seeke for some reasons to accuse him, I cannot want better reasons to defend him, your accusations being so vntrue. That you say, we aduance him into the place of Christe, or at least among his Apostles, belike you imagine that *Luther* is to vs as your *Pope* is to you, whome you more esteeme, and honour, then Christe, and all his Apostles. For saie they what they will, their saying hath litle force or authoritie, if it like not your holie father: but his saying must preuaile, whatsoeuer they saie to the contrarie. You thinke it good reason

I ſhould giue ouer all defenſe of *Luther*, ſeing he bare extreame hatred, as you ſay, againſt the *Sacramentaries*: & here you bring in much to that purpoſe, which yet you know is not the matter you tooke in hand. But it is alwaies the propertie of ſuch diſcreet, and worthie writers, whatſoeuer they finde, though from the cauſe, to hale it in by ſome meanes in one place, or other. I anſwere in a word, *Luther* diſſented bitterlie from *Zuinglius*, and *OEcolampadius*, in the matter of the ſacrament, as it falleth out often times, that ſharpe contentions may ariſe amongſt Godlie and learned men: yet it is no cauſe, why we ſhould not anſwere in *Luthers* behalfe, when he is wrongfullie charged by you. Therefore you come to ſcanne my defenſe of *Luther* particularlie, and finde your ſelfe occupied in deuiſing diuers ſenſes of *Luthers* words, and then diſputing againſt them. Firſt, *if all the fathers teach one thing, and bring ſcriptures for them, & Luther the contrarie, & bring ſcriptures for him: whether in this caſe Luther may preferre his iudgement before all the fathers?* This is not the caſe. *M. R.* that *Luther* ment: you muſt therefore proceade further yet in your ſuppoſe. Next then you

pag. 48.

put

put caſe, *If a thouſand Auguſtines, & Churches teache ſome doctrine, citing no text for it, and Luther bring ſome text of ſcripture after his ſenſe, againſt the ſame:* the matter is not in citing textes, but in deliuering the doctrine, that is approoued by the text. Then leaue your childiſh trifling, and take *Luther* as he meant. If *Auguſtine*, or *Cyprian*, or any other father maintaine any thing againſt Gods word, *Luther*, or any other miniſter of Chriſt, may in ſuch caſe preferre his iudgement, warranted by the word of God, before theirs. If you denie this, you are not worthie to be called a Chriſtian: and yet cloſelie you doe denie it, in that you reprooue *Luther*, and condemne him for ſaying the ſame. And where you ſaie, *I can bring no inſtance that euer the auncient fathers did ſo*, haue you forgotten what fell out in the Councell of *Nice*, when the fathers agreeing to diſſolue the marriage of miniſters, were withſtood by *Paphnutius*, and yealded in the ende? Here one *Paphnutius* iudgment was preferred before al the other three hundred fathers. And ſo often times the iudgement of many hath beene corrected by one. *S. Aug.* ſaith, *whether of Chriſte, or of his Church,*

Socrat. l. 1. c. 11.

One man maintaining the trueth of Gods word may lawfully diſſent from others, althoughneuer ſo many. *Auguſt. cont. Cresc. l. 3. c. 6.*

or of any other thing, that appertayneth to our faith, and life, I will not say we, not to be compared to him that sayd, though we, but as he added: If an Angell from heauen shall preach any thing besides that ye haue receiued in the legall and Euangelicall scriptures, lette him be accursed. If we maie accurse them, how many, and whosoeuer they be, that teach contrary to the Propheticall, and Apostolicall scriptures, then may we preferre our iudgement in such cases before them. *Saint Augustines* words you see, are very sharpe, but he learned thus to speake of the Apostle him selfe. In an other place *Saint Augustine* saith; *For all these (fathers) yea aboue all these, the Apostle Paul offereth him selfe: I flee to him, I appeale to him from all writers, that thinke otherwise.* This was *S. Augustine* bolde to write, euen to *S. Ierome*, and feared not any suspicion either of arrogancie or heresie for the same: such accoumpte then must be made of the trueth, that we must stand with it against al the world, and not for reuerence of mens persons giue it ouer, or betraie it, or be afraid to defend it. If this be so, as you will not, I am sure, for shame or feare denie openlie, then haue you nothing to bur-

August. epi. 19.

then

then *Luther* in this behalfe.

When you say, *Though the fathers in the Councells of Nice, Ephesus, Chalcedon, had alleadged no direct and euident place against Arius, Nestorius, Eutyches, yet the Christian people were bound to beleeue them, grounding them selues onelie vpon the catholike and vniuersall faith of the Churches before them*, it is boldly, and bluntlie spoken. These godly and catholike fathers assembled in Councel against those heritikes, confuted them by the authoritie of Gods word, and as it were cut the throte of their heresies, with the sworde of the spirit. This was onelie the weapon then vsed, and with this they preuayled, as likwise haue all other godlie councels euer done against all heretikes, and enemies of the trueth. For in Religion there is no trueth, but grounded vppon scriptures: no errour or heresie, but repugnant to scriptures: no heretikes, but refuted by scriptures. They dealt not against the heretikes, as you imagine, omitting scriptures, and grounding vpon the faith of Churches: but they prooued their faith to be grounded vppon the scriptures. So *Cyprian*, a wise and Catholike Bishop writeth, that in contro-

The councels and fathers confuted all Heretikes by the scriptures.

uersies of Religion, *we must haue recourse to the origine of trueth*, whereby he meaneth the scriptures, and that the cause of heresie is *for that the head is not sought:* which he declareth, further adding, *that the doctrine of the heauenlie Master is not kept.* And therefore, if those fathers had obiected nothing, but the common beliefe of the Churches, against those heretikes, they had taken a wrong course, and should neuer thus haue stopped their mouthes. But they had a surer waie to conuince heretikes, then you haue: whoe being of all heretikes the greatest, would take awaie all means of confuting heretikes, that so your selues might not be espied, or not controlled.

Cyprian. de vnit. Eccles. & in Epist. ad Pompei.

As for *Heluidius*, who denied the blessed virgine to haue remained a virgine afterward, the fathers *Ierome* and *Ambrose*, alleadged against him not tradition onely, but the scriptures especiallie: although what Saint *Basill* hath written of this wholl matter, you maie reade in his sermon of the Natiuitie, wherein he is not affraied plainlie to affirme, that *after she had borne our saiuour Christ, whither she married againe, or remained a virgine still, belongeth*

Ambros. Epist. 81. & 79. Hieron. cont. Heluid.

Basil. de Christi natiuit.

longeth nothing to the mysterie of faith.

Againe you imagine a third sense of *Luthers* wordes, by supposing a thing impossible, *that if all Churches and fathers teach against Scripture, & Luther with Scripture, then Luther maie thinke him-selfe a better man then they al.* What *Luthers* meaning was, you haue heard, and therefore it skilleth not what you suppose further. Indeed *M. R.* as you saie, *the Church falleth not from Christ to Apostasie:* but this is true as well of the Church in the olde Testament, as in the newe. yet as the visible Churches of the Iewes fell awaie from God, and became open enemies vnto our sauiour Christ: so it might come to passe since Christ, that the particular Churches and congregations did corrupte the doctrine of the Gospell, and slid into that Apostasie, which the Scriptures foresaid should ouerspread the Churches afterward. But the Catholike Church, which is the number of Gods elect, can no more fall awaie from Christe into Apostasie, then the course of heauen can be chaunged. For it standeth vpon Christ the rocke: and hell gates shall not be hable to cast it downe. Pag. 51. 1. Tim. 4. 1. 2. Thes. 2. 3.

pag. 52. Here againe you come in with *Luthers* opinion of the sacrament, wherein as he dissented from vs & the truth verie much, so your popish *Transsubstantiation*, then which was neuer a more impious, and absurd heresie maintained in the Church, he vtterlie abhorred. And what though herein *Luther* somthing swarued from the truth? might he not therefore, being in other causes assured thereof out of the word of God, reiect the opinions of such as dissented from the same? By this reason no man in defense of Gods trueth may chalenge, or bid defiance to the aduersaries thereof, seeing they haue no priuiledge or Charter graunted to them, but that them selues maie also be deceiued. *Luther* was an excellent man, and a worthie seruante of Christ, whose Ministerie (especiallie it pleased the Lord to vse, in reuealing to these times *that sonne of perdition, whoe sitteth in the Temple of God, and aduaunceth himselfe aboue God*: yet was *Luther* a man, and therefore no maruaile if he were not exempted altogether from ignorance, and infirmitie. And what miserable peruersnes is it in you, that being not able to maintaine your owne heresies against *Luther*

Luther, will thinke to eſcape in the iudgement of men, from beeing condemned, becauſe *Luther* him ſelfe in one pointe of doctrine erred? Maie no man conuince error, but ſuch a one, as is free from erring at all him ſelfe? the ſcriptures are left vnto vs, to be our rule of trueth: by them muſt all doctrine be ſquared, and directed, they ſit in the hieſt ſeate of iudgement to giue ſentence in euerie cauſe. With them did *Luther* cut downe your errours: of them haue we learned to thinke of the ſacrament otherwiſe then *Luther* did: to them doe we ſubmit our ſelues in euerie thing we teach, and are contented that our wholl Religion be tried by them: ſo that if you, or anie other can ſhewe wherein we diſagree from them, we are readie, and willing to be reformed. But one error of *Luther* cannot ſerue to excuſe infinite errors in the popiſh Church. Thus haue you my anſwere, as plainlie as I could deuiſe, in this matter: which though you haue handled at large, as became a man of your learning, leaſure, and diſcretion, yet in the end, you caſt it awaie from you as not worthy to haue any time beſtowed about it. Now therfore

I truſt

I trust herafter you wilbe better occupied.

CHAPTER. 4.

Of Priesthod, and of the sacrifice continued after Christ.

p.g.56. Eeing you will needes be called & accounted *Priests*, & that in the proper sense, and signification of this word, I require no pardon at your hands for terming you, as I did. For if Christ be the onelie Priest of the new Testament, and his sacrifice neuer to be repeated, as we are plainlie taught by the word of God; what *Priests* can you be, but *Baalites*, and what *sacrificers*, but *Antichristian*? shewe your order, your Author, your institution: otherwise we must esteeme and speake of you, as such a generation deserueth. *It is not lawfull for any to take honour to him-selfe, but he that is called of God, as Aaron:* If you can prooue that God hath called you, it is meet you be receiued, & reuerenced, as the ordinaunce of God in all functions deserueth: but this can you neuer doe, and therefore both your name, & your profession is of al the godly to be detested, as a venemous plant

Heb.5.4. The Popish priesthoode was not ordained by Christ but is contrarie to the Priesthood of Christ, and therefore worthie to be contemned & detested of al faithfull Christians.

plant, neuer planted by the heauenlie father. Two waies you haue chosen, by which you will prooue your selues lawfull priests: *principally*, you say, *by mine owne words, secondarily by deduction out of the scriptures.* Let vs consider of both these arguments in order, and so it shall appeare in the end, that your Priesthood was hatched of an ill egge. Mat.15.13.

And here you declare euidentlie to the world in the verie begininng your pitifull ignorance, not knowing against whom you fight. For was it euer of vs doubted, that *Melchisedech* was a Priest, and offered sacrifice? doth not the scripture teach the same moste expreslie, and that in manie places? yet you saie, *you could neuer obtaine so much of our brethren:* which argueth that God hath smitten you with marueilous senslesnes, and as it were suddenlie bereaued you of your vnderstanding. Thought you anie so simple as to beleeue you, that we denie *Melchis.* to haue bene a Priest, & to haue done the office of a Priest, which consisteth principally in making outward sacrifice? Bestowed you so litlte time in reading the writings of those you call our brethren, that you know not what their pag.57. M. R. affirmeth that we denie Melchisedech to haue bene a Priest: how vntruelie all the world cā witnes. Gen.14.18. Psal.110.4. Heb.7.1.

iudgement

iudgement was herein? or coulde you finde in your hart at aduenture thus to reporte of our brethren in a matter whereof you were ignorant what they taught? Take heed *Maſter Rainolds*, you maie abuſe the ignorance of ſome, but God wilbe reuenged of you for your vntrueth. As for your reaſon, that *if Melchiſedech ſacrificed, that was in bread and wine, becauſe there is no mention made in the ſcripture of any other ſacrifice*, I marualle you ſee not the looſenes of this concluſion. For how is the head and body of this argument ioyned together? *Melchiſedech* was a Prieſt, therefore he ſacrifided in bread and wine. Of ſacrificing in bread and wine, there is no word in the ſcripture, which onelie recordeth, that *Melchiſedech brought forth bread and wine*; whereby is noted that *Melchiſedech* preſented *Abraham* with victuales, when he returned from purſuite & ſlaughter of the kings: which is ſo clere in the text, that it is confeſſed by your owne Champion *Andradius*. Is this then an excellent proofe that *Melchiſedech* ſacrificed in bread and wine, becauſe he releeued *Abraham* & his ſeruants with breade and wine? And that ſeeing the *Hebrew* worde which the holie ghoſt

M. Rainolds thinketh Melchiſedech could not make ſacrifice, vnles it were when he mette Abraham with bread & wine.

Gen. 14. 18.

Andrad. Defenſ. Concil. Trident. lbi. 4.

ghoſt vſed, neuer ſignifieth to ſacrifice, in any one place of the ſcripture, but onelie to *bring forth*, as all men knowe that haue but a litle taſte in the Hebrew toung. But if he ſacrificed not thus, then ſaith *M. Rainolds, his ſacrifice is not mentioned in ſcripture.* And what if the ſcripture hath not particularlie ſet downe what ſacrifice *Melchiſedech* offered? was it not ſufficient to declare that he was a Prieſt, vnleſſe it were alſo added, what manner of ſacrifice he offered? will you not beleeue the ſcriptures teſtifying that *Melchiſedech was a Prieſt*, vnleſſe you vnderſtand what ſacrifice he made? How manie Prieſts doth the ſcripture ſpeake of, and yet omitteth their kinde and manner of ſacrifice? Can you then reaſon, they were no Prieſts, becauſe it is not expreſſlie noted, in what things they offered their ſacrifice?

Hoſh in the Hebrue, ἐξήνεγκεν in the Greek, and *proferent* in the latine *Vulgar* edition it ſelfe.

Furthermore, was not *Melchiſedech* a King alſo? and yet we reade not any where in ſcriptures what Kinglie dueties were performed by him, vnles you will acknowledge this to be a token of his roiall dignitie, that he releeued *Abraham* and his men with prouiſion: which though it be no proper marke of a King, ſeeing it may be done by

by others also that be no kings, yet doth it rather shew vnto vs a Kinglie estate in him (as it is alleadged by learned men) then a priestly. For to bring forth bread and wine, that is, meate & drinke for the sustenance of a multitude, must rather be thought a princelie magnificence, then a priestly sacrifice. Seeing then it is as necessarie for vs to beleeue that *Melchisedech* was a King, as that he was a priest, because he was a figure of Christ, not onelie concerning his preisthoode, but also his Kingdome: then muste you as wel note vnto vs what princelie acte of his the scripture reporteth, as you demaunde of vs what sacrifice he offered. For if this prooueth not he was a King, then to vse your owne words, *there is no syllable in the scriptures of any kingly deede*, that euer he did: and so by your profound and inuincible reason, as you call it, we muste be forced contrarie to plaine scriptures to denie he was a king. For that he was a preist, besides he is so called in the scriptures, may also further appeare vnto vs by his doings, in that *he blessed Abraham*, which dutie belonged to the priest, as well as to offer sacrifice. Thus your goodlie argument, whereof you bragg so much, if it be of such

M. R. argument prooueth Melch. to be no king

inuincible

inuincible force, as you pretende, though it may put a *sacrifice* in *Melchisedechs* hand, yet it taketh the kingly crowne from his heade. Wherefore you see, if you can see any thing, that your proofe whereupon you leane, wil not one iote faile you, if you presse it too much, but also breake in peeces, & hurt your selues.

You see therefore how litle cause you had to charge my *fellowes and masters*, as you name them, with stubbernnesse, who neuer denyed, nor doubted, but that *Melchisedech* was a very priest, and executed the office of a priest, which chieflie consisteth in sacrifice and oblation, as the Apostle teacheth. Then your fellowes & masters must needs be stubbernly set in maintenance of falshoode, if they either taught you thus to write, or will commende you for writing thus beyond all compasse of modestie and trueth. But now, as though *Melchisedechs* sacrifice could haue beene no other, saue that which you dreame of, you gather of my acknowledgeing him to haue offered sacrifice, that therefore he did it *in breade and wine*: which is an absurd, and sensleſſe kinde of gathering, meete for such a petty proctor of the Popes sacrifice, as *Master Rainolds* is. the

pag. 38. 39.

Heb. 5. 1.

The scriptures testifie that *Melchisedech* was a priest, and this both I, and all my fellowes and masters euer confessed. That the sacrifice which *Melchisedech* offered, was bread & wine, the scriptures no where giue vs to vnderstand, & therefore we beleeue it not, & you can neuer prooue it. You alleage the testimonie of *Moses* thus: *Melchisedech rex Salem, proferens panem & vinum (erat enim sacerdos Dei altissimi) benedixit ei. Melchisedech king of Salem, bringing forth breade & wine (for he was a Preist of the moste highe god) blessed him*, that is, *Abraham*. you must haue a diuine power of working miracles before you can prooue hereof that *Melchisedech* offered bread and wine in sacrifice, seeing your owne translation saith no more, but that he *brought forth bread and wine*: and that was, as I shewed before, for an other purpose, then to offer sacrifice: vnlesse with the same mouth, wherewith you saide euen now, that we denie *Melchisedech* to haue made sacrifice, you will also further say, that to bring forth bread and wine is to offer sacrifice: whereas no man seeth not, that this may be done manie waies, and for manie other vses, then for this of sacrifice. Wherefoe your reason, *Melchisedech brought forth bread and wine*, is not of the

Gen. 14.

Melchisedech brought forth bread & wine: *Ergo* he offered sacrifice in bread and wine. Vpon such loose arguments hangeth the popish Priesthod and sacrifice.

the ſame length with your concluſion, that *therefore he offered ſacrifice in bread and wine.*

But that you ſaie *is a reaſon of his prieſthood*, which I denie, and it is the thing in controuerſie: & ſhould by you haue bene prooued, not barely affirmed. For though as you report the words of *Moſes*, it may ſeeme that the reaſon of *Melchiſedechs* bringing forth bread and wine was, for that he was the Lords prieſt, yet *Moſes* in in his owne language ſaieth not ſo, but thus, *And he was a prieſt of the moſt high God*, as it is alſo tranſlated by *Pagnine*, and *Vatablus*, and *Arias Montanus*, according to the originall veritie. And though ſometime it may ſo be taken, yet how can you prooue that ſo it muſt of neceſſitie here be taken? And if it be, your *ſacrifice* for al that will not hereof follow, as you maie learne by *Andradius* your greateſt Doctor, whoe maketh that a reaſon whie *Melchiſedech*, being a *Cananean*, and ioined perhaps in blood or frendſhip with ſome of the Kings that *Abraham* ſlue, notwithſtanding was ſo farr off from ſeeking to be reuenged of *Abraham*, that he met him frendlie and preſented him with gifts, becauſe the bonds of country and kindred are not ſo ſtrong, Li. 4. Defen. Trid.

popish arguments confuted and reiected by papists themselues.

as of godlines & religion. So the reason is not as you imagine, *He offered sacrifice in bread & wine, therefore he was a Priest*: but by *Andradius iudgement, he was the Lordes Priest, and therefore he refreshed Abraham a true worshipper of the Lord.*

But what if all this were graunted without resistance, that *Melchisedech* offered a sacrifice in bread and wine? it must be cast in a strange mould, before the sacrifice of your *Masse* can anie waies be framed hereof. For first this sacrifice might be a figure of Christes bodie and blood, represented and offered vnto vs in bread & wine with out anie such vnholie sacrifice as is imagined in your *Masse*. And so did the auncient fathers meane, when they applied this historie of *Melchisedech* to the sacrament of Christes supper. Wherfore when you haue digged as depe as you wil, yet shal you not finde the mine or spring of your sacrifice here. Againe, what resemblance is there betwene *Melchisedechs bread and wine*, and your *Masse*, wherein you teach is neither bread nor wine remaining at all? That you bring out of *Musculus* and *Calvin*, concerning referring those wordes (*and he was a Priest*) to that which followeth, *and he blessed him*, you are not hable to confute, and

How the fathers applie Melchisedechs fact to the sacrament of Christs supper.

therefore you do well, and wiſelie to note it, but ſhew no reaſon againſt it: and ſo likewiſe you ſet before your reader an other place of *Caluin*, wherein he writeth that *their opinion is confuted, who ſeake out the cheife reſemblance betweene Chriſt and Melchiſedech in offering of bread and wine, ſeing the Apoſtle who ſtandeth vppon other points not ſo notable, and principall, as that, ſpeaketh not ſo much as once therof.* This was to hott for you to beare, & therfore you let it fal to the ground, couering it with the naked names of *Hierome*, & *Gregory Nazianzene*. Out of *Caluins* words by you repeted, you will the reader to note two things, which being noted neuer ſo much, make nothing for your profit. The firſt is, that *Caluin*, and the *Caluiniſtes* (as it pleaſeth you to ſpeak) *finde not thing wherin Melchiſedech ſacrificed, and ſo by ſacrificing prefigured the ſacrifice and Prieſthood of Chriſt*: whereunto I haue alreadie anſwered, and further adde now, that we finde in *Melchiſedech* as much as the Apoſtle hath found, & the Apoſtle hath found as much as truly can be found: vnles you wil ſay the holy ghoſt was groſly & foulyouerſeen in omitting the chiefeſt thing, wherin *Melchiſedech* repreſented our ſa-

Pag. 62.

We expound and vnderſtand the figure of Melc. in ſuch ſort as the Apoſtle hath taught vs

uiour Christ. We thinke it no shame to finde no more then the cleare light, and wisdome of Gods spirite could finde, wherwith the Apostle, examining & searching throughlie the wholl historie of *Melchisedech*, hath not giuen the least inkling of your surmised sacrifice. He sheweth diuerse properties in which *Melchisedech* was a figure of Christ, comparing not anie sacrifice of *Melchisedech* with the sacrifice made by Christ, but the person of *Melchisedech* with the person of Christ. So you haue found such a propertie betwenee them two, as he neuer saw, and therefore must needes account your selues wiser then he, which we by your leaues cannot acknowledge, and therfore refuse your inuention.

What is to be answered to the fathers comparing Melchisedeches bread and wine to the Lords supper.

The second is, *that the auncient fathers acknowledge Melchisedech to haue sacrificed in bread and wine, and so to haue foreshewed Christes sacrificing in like manner.* To this an easie answere maie serue. First, that whatsoeuer the fathers teach without warrant of Gods word, must be iudged no better then stubble and straw, which hath no vse in the buildingvp of gods spiritual Temple, but serueth onelie to be burnt. Secondlie, that the fathers, not one of them all, applie this

this of *Melchiſedech*, to the Popiſh maſſe, which was not hatched in the daies of the ancient fathers, but is a latter birde of Antichriſts brood. Thirdly, that none of the ancient fathers do prooue by this any real ſacrifice of the Church, wherein Chriſt is to be offered continuallie, as the Papiſts doe moſt wickedlie and horriblie maintaine. Laſtlie the fathers onely meant to commend the excellency of the Lords ſupper, which Chriſt inſtituted in bread and wine, by this fact of *Melchiſedech*, that brought forth bread and wine, as it were in theſe ſignes ſhadowing and figuring Chriſt vnto vs, who long after appointed the ſame to be ſacraments of his body and blood. This was the cauſe why they ſo often alledge this example of *Melchiſedech*, as you may perceiue by *Cyprian*, who ſaith. *In ſacerdote Melchiſedech ſacrificij Dominici ſacramentum præfiguratum videmus:* that is, *In Melchiſedech the Priest we ſee the ſacrament of the Lords ſacrifice prefigured*. Thus *Cyprian* writeth in the ſame epiſtle, that you alledge here, by whoſe wordes you maie learne to what purpoſe the fathers applied that of *Melchiſedech*, farre otherwiſe then you doe. And in that Cyprian calleth *bread* *Cypr. ep. 63.*

and wine his bodie and blood, therein is no difficultie, meaning sacraments of his bodie and blood. As for the *new oblation* that *Ireneus* speaketh of, it is the praiers and almes of the faithfull, which they offer vnto God in the celebration of the Lords supper: which is so far from your sacrifice, that you maie as soone make the north and south pole meete togeather, as this testimonie of *Ireneus* with your idoll of the Masse.

Iren. li. 4. c. 32.

In that you beare your reader in hand, I haue dissented from *Caluin*, and the Protestants, that argueth a weakenes of your braine, which causeth you to vtter such idle talke. All Protestants, not onelie I, confesse that *Melchisedech was a Priest*, & that he offered sacrifice: doth it follow therefore *M. R.* that the sacrifice was in bread & wine, as you pretend? whome then do I forsake? with whome doe I ioyne? what fantasie is this that troubleth your head so much?

Pag. 63.

In this taking you beginne to throw out arguments, which must needs be full simplie and miserably made. Howbeit sooner may you deuise manie formall syllogismes for your sacrifice, then make one sound reason in diuinity for confirmation thereof. Thus you haue framed your argument with your

your owne hands: *That Christ did, and appointed to be done, that may & ought to be done: But Christ at his last supper offered sacrifice according to the order of Melchisedech, and appointed the Apostles and priests to doe the same: Ergo the Apostles & priests may, & ought to offer sacrifice.* This syllogisme seemeth to be terriblye compounded, and to prooue inuincibly the sacrifice of the Masse: doutlesse *Master Rainolds* is persuaded he shall herewith fray vs all away. But be not dismaied (good Reader) the light driueth darkenesse before it, and trueth cannot be vanquished with an armie of false arguments, be they neuer so cunningly framed, much lesse with such slender sophismes as these. Your *Assumption* hath two partes, & they both are false: whereof the conclusion following cannot be hable to looke the trueth in the face. For where you say I *haue acknowledged the former part*, I acknowledge no such thing, nor euer did. Christ at his last supper offered no sacrifice according to the order of *Melchisedech*: Christ appointed not the Apostles, nor any els, to offer the same. Neither of these parts shall you prooue whilst you liue, though you liue the last on the earth. For what

A Sillogisme of M. R. examined & answered.

Two grauad and capitall vntrueths in the assumption of M. R. Syllogisme.

sacrifice offered Christ at his supper? and what was the effect thereof? was this a sacrifice according to the order of *Melchisedech*? then was it not the same he offered on the Crosse: for that was not of *Melchisedechs* order, being not in bread and wine, as you will haue it, but the verie bodie of Iesus Christ. But your Church maintaineth that the sacrifice which Christ offered at his supper, was the same that he offered on the Crosse. Thus handsomelie your dreames hang togeather.

Againe if Christ at his supper offered such a sacrifice, as was prefigured by *Melchisedech* which you affirme, then must it followe that Christ fulfilled that figure perfectlie, and so the same sacrifice nead no more to be offered: whereof ensueth the desolation of your masmõgers, whose occupation onelie and whollie standeth in renewing the sacrifice of the masse, Then would I demaund what vertue and effect that sacrifice had, which you teach to haue bene offered by Christ at his supper? Did Christ thereby fullie appease the wrath of his father? Did he fullie redeme mankinde? Or did he these things, but yet so slenderly & insufficiently, that there needed another

sacrifice

ſacrifice after, namelie his owne death vpon the Croſſe? Anſwere plainlie as becommeth a diuine, yea a Chriſtian, yea a reaſonable man.

A true Syllogiſme oppoſed againſt M. Rain. falſe & heretical Syllogiſme.

And becauſe you framed an argument for me, as you ſay, I will doe as much for you, and thus I frame you another. *If Chriſt offered a reall externall ſacrifice of him ſelfe at his ſupper in bread & wine, then did Chriſt fully redeeme mankinde by a ſacrifice made in bread and wine: But Chriſt redeemed not the world, by a ſacrifice made in bread & wine, but by the ſacrifice of his owne bodie vpon the croſſe: Ergo Chriſt offered no ſuch ſacrifice, in bread and wine at his ſupper.* The partes are plaine, & need no further proofe. And where you ſay, that *ſeeing Chriſt was prefigured by Aaron & Melchiſedech, therefore he offered a ſacrifice both in bloody maner, as Aaron did, and in vnbloodie, as did Melchiſedech*, I ſee you labour to put life into the dead carcaſe of your argument, but all in vaine. For it cannot be ſhewed either by ſcriptures, or els by anie ancient fathers of the Church, that Chriſt offered any reall ſacrifice, but onelie in bloody maner. Wherefore the Apoſtle ſo often repeateth the word (*Once*) excluding thereby all other maners of offe-

Heb. 10. 14.

ring

ring this sacrifice, but one. *By one oblation* (saith the Apostle) *hath he made perfect for euer those that are sanctified.* Tell vs what maner of oblation that was, bloody, or vnbloodie? bloodie, I trust, you will confesse: and therefore no vnbloodie was necessary, which neither could haue holpen, *seeing without shedding of blood there is not anie remission of sinnes.* Whereby also may appeare that though the sacrifice of the masse be gainfull to such Popish Priests, as *M. R.* & his companions are, yet in trueth being vnbloodie, it is vtterlie vnfitte, and vnhable to purchase remission of sins. Such marchandize is lightlie to be valued, as it deserueth.

Heb. 9. 22.

But to answere a litle further, concerning *Melchisedech*, the similitude between him and Christ consisteth not in offering vnbloodie sacrifice, as you vntruelie and wickedlie imagine, but as the Apostle teacheth, in that *Melchisedech*, was both a king, and a priest, and is sette forth vnto vs in the scripture as eternall, and more excellent then *Abraham*, and the *Leuitical priests*. In these respects was he a figure of Christ the eternal king and priest, farre excelling al the priests of the *Leuiticall* order. Because these thinges make nothing for your

In what respects Melchisedech was a figure of Christ.

your ſacrifice, you deuiſe a matter that was not, to prooue a thing that is not, and ſo build one lie vpon another, the vnbloody ſacrifice of Chriſt vpon the vnbloodie ſacrifice of *Melchiſedech*. But this is the iuſt iudgement of the Lord vpon you, that ſeing you haue troden vnder your feet, the blood of the euerlaſting Teſtament, you ſhould be giuē ouer to effectual illuſions, to embrace an vnbloodie ſacrifice, which is the deuiſe of your owne braine, for the true & glorius ſacrifice of Chriſt vpō the croſſe.

This former argument of *M.R.* hath begotten another like to it ſelfe, or rather more monſtrous. Thus it ſtandeth; *They whoe may & ought to offer ſacrifice, as did firſt Melch. & afterward Chriſt, are truely & properlie ſacerdotes: But prieſts of the new Teſtament may & ought to offer ſacrifice in ſuch ſort: ergo they are truly & properly ſacerdotes, prieſts.* The *Minor* is the ſame with the concluſiō of your other argument, as euidently falſe, as the word of god is clearlie & vndoutedlie true. For if your prieſts offer ſacrifice, as *Melchiſedech* and Chriſt did, then are they prieſts of *Melch.* order, & not prieſts onely but kings. For ſo was he the figure, & ſo is Chriſt the truth. You cannot pul in ſunder

Pag. 64.

Another Syllogiſme of M. Rain. like to the former, anſwered.

der these two offices, but if you wil needs be priests,& that properly,according to this order of *Melchis.* then seeing that order of priesthood hath a kingdome inseparablie annexed to it, it must necessarilie followe, that you are also kinges,and that properlie, which were a verie proper thing indeede, and greatlie to be accounted of. If you deuide these offices in sunder,it is blasphemy; making a Priest according to the order of *Melchisedech*, whoei s not also a king: If you take both iointlie to your selues, then will euerie hedge Priest be a gentleman, a lord,a King. As this is most absurd,& monstrous, so is that also, that you should be priests according to *Melchisedechs* order. For then further ought you to be *eternall, without beginning or ending of daies, without father or mother*, as *Melchisedech* is described vnto vs in the scriptures, and as Christ is in trueth, and onely Christ. So taking vpon you this priesthood of *Melchisedech*, you commit horrible sacriledge, and treason against the person of Christ our sauiour, who will in time tread such vermine vnder his feete, that creeping on the earth do presumptuously chalenge to themselues his speciall prerogatiues and royalties.

Popish priests if they be according to Melchisedechs order, must not be priests onelie, but also kings

Saint

S. *Auguſtine* calling the *miniſters* of the Goſpell *Prieſts*, ſpeaketh improperlie, as hath bene anſwered. For although he ſaieth, that *all Chriſtians are vnproperly called Preists, and others in the Church are ſo called properly*, yet he meaneth not that there are anie ſuch preists in the Church, as *Melchiſedech*, or *Auron*, or *Chriſt* was: but onelie that they are ſo termed by an vſuall, and peculiar name, which is not in cuſtome of ſpeach giuen generallie to all Chriſtians. This to haue bene S. *Auguſtines* meaning, and the iudgement of the Church heretofore, we may learne of *Peter Lumbard*, to let the auncient writers paſſe. For *Peter* firſt aſketh this queſtion, *whether that which the Preiſt doth, may properly be called a ſacrifice & oblation.* His anſwere he maketh thus, *To this may be ſaid briefly, that which is offered, and conſecrated of the Prieſt, is called a ſacrifice, and oblation, becauſe it is the remembrance, and repreſentation of the true ſacrifice, and holy oblation that was made vppon the altar of the croſſe.* Yf then there remaine in the Church no ſacrifice in proper and naturall ſenſe of the word, as your owne doctour, and Maſter of ſentences confeſſeth, there can not be remaining any Prieſts, that

Pag. 65. *Auguſt. de Ciuit. Dei. Lib. 20 cap. 10.*

How the fathers cal the miniſters of the Goſpell Prieſts. *Sent. lib. 4. Diſt. 12. C.*

that maie so be called properlie. For such as the kinde of sacrifice is, such is also the kinde of priesthood: if the sacrifice be not a sacrifice properly, the priesthood cannot be a Priesthood properly, but onely by a figuratiue and vnproper maner of speach.

Pag. 66. *August Confes. Lib. 9. cap. 11. 12. 13.* That *Augustine* was a priest him-selfe, you labour to proue out of his booke of *Confessions*: in which place though he speak of an *altar* and *sacrifice*, yet he meaneth not such altares and sacrifices, as you haue erected and offered in all places. This *sacrifice* that he speaketh of, is the sacrament of Christes death, the *altar* is the Lords table, the remembrance of his mother in offering this sacrifice on the altar, is giuing of thankes to God for her in celebrating the Lords supper. Although I denie not, but the superstition of praying for the dead was then crept into the Church: so that if you will needes vrge that *Monica* desired to haue praiers made for her, I will not greatly stand with you herein. But that anie real sacrifice of Christ, as you meane, was offered for quick or dead in those daies, that I denie, and you can not produce it by this, or anie other testimonie of *S. Augustine*.

Where

Where I saie, that Christ hath committed his Church to be ruled by *Pastors* and *Doctors* for euer, and not to Priestes, you demaund whether this appointment had effect or no, & giue me warning to beware (as though some danger were at hand) what I answere. But we shall easilie, I trust driue awaie this craking *Annibal* from the gates of our Citie, who commeth only to make a shew, and hath no force to hurt. That Christ ordained *Pastors and Doctors* to rule his Church, the scripture is plaine, so that you may not for shame deny it: now if these were priests trulie and properlie, then should they haue bene so called, and by this name commended vnto vs in the scriptures. But wheras their office is declared diuerslie in great varietie of names, yet is this name neuer once giuen vnto them in no Gospell, in no epistle, in no booke of the new testament. And maie we thinke that if the ministers of Christ in the new Testament were by Gods institution verie Priestes, as these men beare vs in hand, and had commission to offer so excellent a sacrifice, as no Priest euer the like, saue Christ himselfe, may we thinke, I saie, or is it likely

pag. 67.

Eph: 4. 11. Ministers of the Gospell are neuer called priests in the new Testament.

likelie that this name should neuer haue bene found in all the new Testament in this sense, where are so manifold titles giuen vnto them, as of *Elders*, *Ouerseers*, *Rulers*, *Shepheards*, *Watchmen*, *Ministers*, *Stewards*, *Seruants*, and such like? Of all which names none pleaseth their humor: but Priests they wil be called & accounted, as though Gods spirite which appointeth offices in the Church, could not haue giuen fit names vnto them, but would rather giue them anie name, then that which is their proper name. Anie man then, that hath but halfe an eie, maie soone see, that the holie ghost in auoiding this name so carefullie, hath giuen our Popish Priests a cleane wipe, and both left them out of the dore, and shut the dore against them: & though they striue neuer so much to creepe in, yet are they to be driuen awaie by lawfull authoritie, and kept forth, as they that haue nothing at all to do in Gods howse.

But here M. Rainolds hath gotten a doughtie argument, which I thinke because he knew not how to bring it in fitly in some other place, hath halde it in here out of place. He bids me shew where this Church for many hundred yeares was gouer-

gouer-

gouerned thus, which is as common an argument with them, to vſe his owne words, as *Dunſtable hiewaie*. For this reaſon is euen their common pack-horſe to beare the wholl burthen, when all other faile, *where was your Church, where were your miniſters before Luther?* Whereunto, that you may perceiue how farre we diſagree from the *Donatiſtes*, of whome you ſpeake, I anſwere, that our Church was neuer ſo ſtraited, but that it might be found in all countreis chriſtened, and our miniſters had the chiefeſt roomes, till Antichriſt by litle and litle had driuen them out: and then afterwards the Lord continuallie raiſed vp, and prouided for his Church, ſuch paſtors and doctors, as were neceſſarie for the gathering of the ſaincts togeather. Further anſwere in this place is not needfull.

As for *Auguſtine* the monke, and *Laurentius*, and the reſt, whome you call *the firſt Apoſtles, and conuerters of our nation*, I neither acknowledge them for Apoſtles, nor Prieſts: yea ſure I am, if they were true Apoſtles then were they no Prieſts, and if they were Prieſts, their Apoſtleſhip was of a wrong ſtampe. And though *Beda* ſo call them; yet it followeth not that they were Pag. 68.

popiſh prieſts, ſeing he vſed but the phraſe of common ſpeach, by which the preachers and Miniſters of the word and ſacraments were ſo called: in which reſpect my ſelfe alſo called *S. Ierome* a prieſt of the Romane Church. But this though an vſual, yet is it an improper kinde of ſpeach.

What wanteth in reaſoning, you ſupply in rayling. *Iohn Bale* you call *a ſincke of iniquitie: Caluin*, you ſaie, *is more execrable then the reſt:* of ſuch flowers *Maſter Rainolds* garden (good reader) hath aboundance, as lightlie thou ſhalt finde anie where. Thoſe ſeruants of Chriſt, of whome you ſpeake your pleaſure, haue noted the fathers for their declining from the puritie of the goſpel, & that may they in ſome things worthelie doe, euen as *Paul* did *Peter*. And touching this matter we haue in hand, there were amongſt them ſome *ſuperſtitious offerings*, which euen the papiſts themſelues haue abandoned: but that the fathers were prieſts in our meaning, or thought they had anie reall ſacrifice of Chriſtes bodie and bloode, you haue not ſhewed, nor can. The fathers denie that any ſuch ſacrifice remaineth. *Tertullian* ſaith, *we ſacrifice, for the ſafetie of the Emperour: but to*

p.13.69.

The fathers acknowledge not the Popiſh ſacrifice.

Tertul. ad Scapul.

one

our God, and his: but as God hath commaunded, with pure praier. *Tertullian* knoweth not of any externall sacrifice amonge the Christians: for then would they haue offered that also for the Emperour. And *Iustinus Martyr* before him, saieth, that *Christians haue learned to offer the sacrifice of supplications, and thanksgiuing onelie.* Which he would not haue sayde, if Christians had learned to offer the sacrifice of the *masse*. *S. Chrysost.* saith, *If Christ be perfect, neuer sinneth, alwaie liueth, why shoulde he offer for vs many sacrifices?* And againe, *There is no other sacrifice: one hath purged vs. After that remaineth fire and hell.* *S Augustine* saith, *Christ onelie is our preest, our sacrifice, our Temple.* I omit many moe: by these testimonies the Godly reader may vnderstand, that in the primitiue Church was no such sacrifice, nor priesthood, as the Popish is pretended to be. And therefore I see no cause, why I should be affraid to stand in maintenance of *M. Iuell* that godly and learned Bishops chalenge in this behalfe, which hath not hetherto, nor cannot be disprooued. And though you, as also many of your fellowes are still pinching at it, yet you are all content to let it rest, as *Doctor*

Iustin. in dial. cum Tryphone.

Chrys. in epist. Hebr. hom. 13.

August. de fide ad Petr. Diac. c. 3.

Harding left it, which was full greatlie to your discredit. And as for the Doctors that *Calvin* alledgeth, although they force the scriptures, as he saieth, manifestlie to a wrong purpose, in applying *Melchisedechs* example to the matter of the sacrament, yet none of them prooueth that sacrifice, that *Master Iewell* denieth, and therefore you doe but idlelie and triflinglie spend your time, and trouble your reader with your follies. But you would, I dare saie, better intertaine him, if you had anie better prouision. Yet you might haue seene that *Calvin* in that place censureth those fathers with these wordes by you alledged, for an other place of scripture wrongly & strangely applied, not for defending the vnbloody sacrifice as you affirme.

Calvin. de vera Eccl. reform.

Then you come to lift at my argument, which I gathered out of the Apostle against your sacrificing Priests: but your strength faileth you much in this enterprise. The Apostle saieth, that Christ hath ἀπαράβατον ἱερωσύνην, that is, *an euerlasting Priesthoode*. Here you rehearse diuerse interpretations of the Greeke word, ἀπαράβατος, which the Apostle vseth: although there are none but meanlie seene in that

pag. 74.

Heb. 7. 24.

tongue

tongue, that need your helpe therein. For that properlie is ἀπαράβατον, that passeth not away from one to an other. And herein the Apostle compareth our saiuiour Christ with the Priests of *Aarons* order, & sheweth a manifest difference, that the *Leuitical* Priesthood rested not in one man, but went from man to man, *by reason of death*, which suffered not one & the same Priest continuallie to enioie his office: but *Christ liueth for euer*, and therefore his Priesthood abideth with him onelie, and is not in execution enlarged to anie other. And this reason of the Apostle debarreth as wel the popish, as the *Aaronical* priests. For the Priests of the popish order are no more exempted from necessitie of dying, then were those priests of *Aarons* stocke, so that they are no lesse opposed vnto Christ, then the other.

The Apostles reason excludeth the Popish priests no les then the Leuitical.

Herein therefore lieth the force of the Apostles argument, that the Priesthood of the new Testament belongeth onely vnto him, that is immortal: for otherwise he had not put anie necessarie difference betwene that and the other: whereof it doth inuinciblie, and necessarielie ensue, that the onelie priest of the new Testament, is Iesus

Christ. This *Chrysostome* concludeth out of the Apostles words moste plainly: *As there were* (saieth he) *manie priests, because they were mortall: so there is but one, because he is immortall.* For can they answere for them selues, that though they die, yet Christ liueth, whose partners herein they recken them selues to be? might not the Iewish priests likewise haue said as much, seeing it cannot be denied, but their priesthood also was referred vnto Christ? But as those Priests togeather with their Priesthood expired, when our sauiour Christ, the true Priest and sacrifice, was exhibited, so their was no place left for other Priests, nor other sacrifice, all figures being in Christ moste fullie and perfectlie accomplished. Yet as though Christ had bene either a mortall priest like to *Aaron*, and his children, or his sacrifice had not at once satisfied the wrath of God, they substitute to Christ an infinite multitude of priestes, far moe then were euer the *Lewitical priests*, & take vpon them blasphemously to offer againe daily the same sacrifice that Christ once offered, which is impossible for any to offer, but onely the sonne of God himselfe. O that Christian people would consider the

Chrys. in Hebr. 7. homil. 13. S. Chrisost. plainlie condemneth all popish priests

the horrible dongeon of iniquitie, that lieth hid vnder the abhominable ſacrifice of the popiſh maſſe, then which the ſunne did neuer beholde a thing more lothſome and deteſtable in the eies of the God of heauen.

This therefore is a ſure reaſon, and ſhal ſtand againſt the gates of hell, and force of all papiſtes, that Chriſt is a Prieſt for euer, and hath an euerlaſting Prieſthood. Therefore he is the onely Prieſt of the new Teſtament, and his Prieſthood is not communicated to anie other: and ſo your prieſtes are no prieſts, your ſacrifice is no ſacrifice, your Religion is no Religion, your Chriſt is no Chriſt, your God is no God. Depart from them whoſoeuer will not be partakers of their condemnation.

To ſhew this reaſon to be childiſh, you haue brought indeed a childiſh exception. *Chriſt is* (you ſaie) *a true man for euer, a king for euer, our doctor, maſter, and teacher for euer: yet are there many men, kings, doctors, & teachers, beſides Chriſt.* This man is ſuddenlie ſo drowned in the dreggs of poperie, that he hath loſt all taſte and ſenſe of trueth: for els he would haue bene aſhamed of ſuch an anſwere, which nothing cõmeth neere

Pag. 76.

An obiection of M. R. anſwered.

neare the matter. We speake of those offices, which Christ was apointed to beare by the annointing of the holie ghost, and special commission from God: you bring instance of things that be of an other condition and nature, as to be a true man, an earthlie King, an outward minister of the word, & such like. Christ is our onelie king, Prophet, and Priest: so that in this sense, in which these are giuen to him, none can be King, Prophet, or Priest, but he. For he onelie is our spiritual King, he onely is our teacher, and author of all heauenlie doctrine, he onelie can offer the sacrifice propitiatorie for the sinnes of the world. If you thinke anie can be a King or Prophet in this manner, but onelie he, you take his honour from him, and giue it to an other, to whome it doth not appertaine: which you do indede most notably in sesing your selues vpon his Priesthood, which doth as truelie belong to him alone, as the other of his Kingdome and Prophecie do. Now then weigh with your selfe, what a witles obiection you haue made: and if you can bring no better defense for your Priestes, then you haue hetherto done, you haue good cause to be sorie, and ashamed

that

that euer you changed your copie, and of a minister of the Gospel, became a priest of the popish order. God giue you grace to repent, that the fruite of Christes priesthood maie not be denied vnto you another daie.

That which followeth, is but a supplie of superfluous wordes, without wit, without learning, without trueth. The comparison you make betwene an earthly prince and Christ, doth nothing fit your purpose. For if you haue as lawfull authoritie vnder Christ to exercise a priesthood, as the ciuil gouernours haue vnder their prince to execute their office laid vpon them, then shew your commission, and we require no more. For as no man dare presume in the affaires of the state to commaund or enterprise anie thing in the princes name without a sufficient warrant from the prince: so maie no man take vpon him anie ecclesiasticall function in the Church, vnles he haue a commaundement from the Lord. But Christ neuer gaue you anie such commaundement, he neuer laid vpon you any such office, he neuer called you to this honour, to be his fellow priestes: els bring vs your Charter, that we maie se it, and shew

vs your letters of orders, that we may trie them. And further you are to consider that although the prince bestow offices & preferments vpon his subiects, as pleaseth him, yet his Regalities he keepeth to himselfe, and no subiect wil presume to chalenge them. *Pharao* gaue *Ioseph* as great authoritie, as anie princes vse to giue anie of their seruants: yet the chaire of estate he kept to himselfe, & therin he was aboue him. But you moste rudelie and arrogantlie intrude your selues into Christs seate, and will not onelie be his viceprieſts, but as good prieſts as he, ioined in the same commission with him, according to the same order of *Melchisedech*, that he was of: & so you are not content with such offices as he hath appointed vnto you, but you claime his chiefest principalities, which is no lesse a fault, then high treason against the hiest maiesty.

M. Rain. maketh an end of this treatise with an other foolish cauil taken out of the *communion booke, wherein*, he saith, *commission is giuen in some cases, to the minister, to remitt sinnes.* whie saie you, *in some cases?* The Minister of God hath power to forgiue sinnes, not in some cases onelie, but in all whatsoeuer, if the sinner repent & beleeue

the

the gospell. This authoritie is giuen vnto him by Christ, this the parlament, & communion booke confesse, this the ministers daylie practise amongst vs. Neuertheles you are still as farre from your purpose, as before. For this maketh not our ministers to be priests, but preachers of repentance, which bring the glad tidings of the gospell, to all those that be heauie laden, and desire to be refreshed. Neither haue they power themselues to forgiue sinnes, (for *God onelie forgiueth sinnes*) but hauing the word of reconciliation committed vnto them from God, they offer pardon, and in his name pronounce pardon to the sinner, that turneth from his sinnes vnto the Lord. If you know this, why striue you against a knowen & confessed truth? If you be ignorant what commission the ministers haue receiued of Christ, then be content to learn it out of the word of god. As for your priests you haue alleadged nothing, to proue their calling and authoritie lawfull, and I haue shewed that the scriptures giuing all priesthood, after *Melchis.* order, to Christ onelie, haue wrung in sunder the necks of your popish sacrificers, and therefore it is the duetie of all Christians whose saluation Mar. 2. 7.

confi-

consisteth in the sacrifice & priesthood of Christ, to thinke of you, as you are indeed, enemies of Christ, *Baalites*, idolatrous Antichristian Priestes whose punishment shal be with the Beast in the lake that burneth with fire & brimstone for euer. The Lord open the eies of his people, that they may see your wickednes, and beware of you, least they be inwrapped in the same condemnation with you.

CHAP. 5.

Of penance, and the value of good workes touching iustification, and life eternall.

Pag. 81. &c. IN the beginning of this Chapter *M. Rainolds* chafeth and laieth about him on euery side, striking now at one man, now at another, sometime this waie, sometime that, as though he were suddenly fallen into some maladie, & great distemperature in his head. The occasion riseth vpon my words, in saying *our aduersaries doctrine*

Et rine cannot ſtand, vnleſſe we will alow for good thoſe thinges that in the writings of the fathers are moſte faultie. And whoe knoweth not, if he haue read any thing in the fathers, but that the popiſh religion for the moſte part is euen a verie ſcomme of auncient & new errours, or as it were a bodie conſiſting of rottennes and corruption? Their free will, their merite of workes, their purgatorie, their ſacrifice for quick and dead, their tranſſubſtantiation, their Popes Supremacie, their ſuperſtitious faſtes, their worſhipping of Images, their praying vnto Sainctes, their praying for the dead, their ſatisfaction, forgiuenes by workes of penance, whereof *Maſter Rainolds* hath now taken in hand to ſpeake, and other manie moe the like points of falſe doctrine they can as ſoone proue out of the ſcripiures, as they can drawe a fountaine of water out of a flinte. And therefore although for a faſhion, in defenſe of ſome of theſe, they pretend ſcriptures, yet being eaſilie beaten from them, they fall at laſt to raile on them as not containing ſufficient doctrine, and rather wilbe tried and iudged by the writings of fathers: at whoſe hands albeit they finde not ſuch reliefe as they would make

The Popiſh religion gathered of the corruptions of fathers, & former times.

men

men beleeue, in no one controuersie betwene vs & them, as hath bene oftentimes plainlie prooued, notwithstanding by reason of the fathers manifold ouersightes and slips, & the corruptions that dailie increased in the Church, they maie bring somewhat, such as it is, for their maintenance. wherefore that we will not admitte the fathers for iudges in matters of Religion, but holde them hard to the triall of the Scriptures, which they cannot abide, this doth put them out of patience, & driueth them into vehement passions. But let them mend themselues where they can: they shall neuer gett at our handes more then this, to receiue that which the scripture deliuereth, to reiect that which the scripture reproueth: to read the fathers with indifferent and free iudgement, waying all their doctrine in the balance of gods word, and thereby either alowing, or refusing the same. This we must doe, or els of fathers we make Gods, of mens writings we make canonical scriptures, of doctors opinions we make articles of faith. And herein we doe no otherwise, then we are taught both by scriptures, and fathers to doe, as hath beene shewed a thousand times. This shalbe your answere, & more

you are not to looke for of me, neither in this question of *penance*, nor in anie other: and though it be your griefe to haue your nose held to this grindstone, yet shall the trueth thus be cleared from your mistes, & God shall haue the glorie.

Where I haue said, that repentance consisteth in inward sorowe for our sinnes, and amendement of life, not in outward penalties, and chastisments of our bodies, *M. Ramolds* graunteth the former part, but denyeth the latter. *Ioyne them both together* (saith he) *they greatlie please God*. Though he labour with all his force to smother the truth, and keepe it from shining forth, yet is he constrained to confesse that no externall chastisment of the bodie, or rigorous maner of discipline, whatsoeuer we can submitt our selues vnto, profiteth any thing, without the inward griefe of minde conceiued for our sins. Wherein as he hath giuen a right sentence agreably to gods word, so hath he marked with a black cole the superstition of the Romish sectaries, whose whol repentance is nothing els, but a voluntarie affliction of their bodies, by abstaining frō meats, by whipping their carcases, by putting on rough apparrel, by lying hard, and such

Pag. 87. True repentance wherin it consisteth.

such other outward exercises, of which
1.Tim.4.8. the Apostle generallie pronounceth, *they profit but a litle*. Then he must confesse, that *Repentance* standeth not in outward penance, as they tearme it, but in the inward sorowe of the soule. For this alone pleaseth God, & turneth awaie his wrath from vs, although we doe not ioyne therewith externall penance: but externall penance is nothing worth, vnles we haue an inward sorowe. Seeing then true repentance maie stand without that painful and extreame punishing of the body, I cõclude by necessarie consequence of reason, that it is not anie parte of true repentance, although sometime it hath a profitable vse, for the furthering and practizing of repentance. If you graunt this, as you must, then we shall agree in this matter. For I denie not, but some outward penalties maie be vsed, and doe please God, not of them selues, but because they helpe as meanes in true repentance. As for example, he that offendeth in eating or drinking too much, must not thinke that he hath sufficientlie repented of his sinne, if he punish him selfe by fasting neuer so much, vnles he be also inwardlie sorowfull for the same, and

purpose

purpose euer after to liue soberlie: which affection if it be wanting, though a man fast all his life long, yet he hath not truelie repented. But the godlie Christian, whoe hath perhappes offended in surfeting, or dronkennesse, and is trulie sorowfull therefore, hath repented, though he fast not euerie Fridaie from morning to night, but vseth a sober and moderate diet euerie day. Neuertheles if he prescribe vnto himselfe, without superstition of satisfaction or merite, some abstinence for a time, that thereby he may be further estraunged from that vice, whoe will denie but this is well and Christianlike done? And this was commaunded by God in publike and priuate fastes, and practised by the godlie, as wee read in the scriptures. Thus may you see what an idle head you haue, that alleadge so many testimonies of scripture, to prooue a thing, which no man euer hath denied. I perceiue your leisure is great, but you should haue more discretion to vse it well. In a plaine case, wherein we need not your helpe, you bring plentie of scriptures: in a matter of controuersie and debate, which beggeth reliefe at your hands, you passe by, as though you heard not: which yet I

impute not to want of compassion, but of habilitie. We dispute not whether the children of God haue vsed, and ought to vse sometimes outward punishing and afflictiug of their bodies (for this we do willinglie confesse) but whether this outward affliction be a proper part of repentance, and whether it satisfieth for sinnes. The first is an error, the second is an heresie, or rather blasphemy. These things you should haue prooued, for these we denie: the other being not denied, required no proofe.

Pag. 90. Colos. 2. 23. The Apostles place was rightly alleadged, & you cannot tel how to shift it from you. He condemneth the superstition of such, as put holines in outward things, and namelie in *punishing of the bodie*, which *Ambrose* calleth *vexing of the body*: *Oecumenius*, *not regarding the body*. whether this belong to you, let all the world iudge, seeing you make it a part of repentance, and think to deserue therby a great recompense at the hands of almightie God. But becaus you perceaue the edge of this scripture to be sharper then you would, you seeke to blunt it somewhat, and therefore saie, it is obscure: whereas nothing could be spoken more plainlie, if the light of your vnderstanding

ſtanding were not dammed vp.

The reaſon, which I brought againſt the workes of ſatiſfaction, is grounded vpon the rock, that neuer can be ſhaken, euen the word of god, that abideth for euer. For as the redemption of mankinde is to be aſcribed onelie to the ſacrifice of Chriſtes death, and cannot without ſingular blaſphemie be aſſigned to anie other thing: ſo likewiſe is the ſatisfaction for ſinne appropriated to the ſame ſacrifice of Chriſt, & cannot without like blaſphemie be giuen to any workes of man, how excellent ſoeuer. You make it a ſmall matter to ſatisfie for ſinne, that teach *it is in the power of man, by his owne paines and penance, to appeaſe the wrath of God*, wherby it plainly appeareth, you neither know the grieuouſnes of ſinne, nor the iuſtice of god, that requireth a greater puniſhment for ſin, then any man is able to ſuffer: yea you charge the Lord himſelf with iniuſtice, in that hauing laid the guiltines of our ſins vpon his ſonne, and puniſhed them al in him, is not content with that puniſhment & ſatisfaction, but exacteth of vs a further paiment and ſatisfaction for the ſinnes, for which Chriſt hath once ſufficientlie ſatisfied allready

pag. 92. Satiſfaction for ſinnes wrought onely by the ſacrifice of Chriſts death

If we do ſatiſfie for our ſinnes, then hath not Chriſt ſatiſfied for them

alreadie. The prophet saith: *He is punished*
Esai.53.5. *for our transgressions, he is bruised for our iniquities, the chastisement of our peace is layde vpon him, & by his stripes are we healed*. And immediatlie againe he repeateth the same, and sayth, *The Lord maketh the punishment*
Ver.7. *of vs all to light vpon him*. The Apostle *Iohn*
1.Ioh.1.7. saith: *The blood of Iesus Christ doth purge you*
Apoc.1.5. *from all sinne*. And in his reuelation he saieth: that *Christ hath washed vs from our sins in his blood*. Thus are we taught in the scriptures of God to beleeue, that our sinnes are forgiuen, and we reconciled to God, not for anie thing that we can worke or suffer, but onelie for the death & blood-sheading of Christ. So all your satisfactions are hanged vpon the hedge, and serue for nothing els, but to plunge you deeper into the pitte of condemnation, which you shall neuer escape, so long as you trust to anie satisfaction, but onelie of Christ.

As for your *Tridentine councell*, which you alleadge, it is but a bable. A childe may soone espie the vanitie and falshood of this diuinitie, that you deliuer vs here, by
Concil.Trident sess.14.ca.8. warrant of that Councell. This it is, *The satisfaction which we vndertake for our sinnes, is ours, but yet by Christ Iesus*: which in effect

is

is all one, as if they had ſaid, that Chriſt himſelfe hath not ſatisfied for our ſinnes at all, but onelie hath purchaſed to vs a facultie and habilitie euerie man to ſatisfie for his owne ſinnes. This is the myſterie of your ſatisfactions, a myſterie of great impietie. For the ſcriptures teach the cleane contrarie. S. Peter ſaith, that *Chriſt hath borne our ſins in his bodie vpon the croſſe.* And how hath he borne them, if he hath not ſatisfied for them? did he take them vpon himſelfe to returne them back to vs againe? or did he not perhaps fullie ſatisfie for them? Tell vs then how farre Chriſt hath ſatisfied, and how much remaineth for vs to ſatisfie, that we maie know how to deuide aright the ſatisfaction betweene Chriſt and vs. But accurſed for euer be they, that deny the ſatisfaction of Chriſte to be moſt perfecte, and will ſupplie it by their owne diligence and labour. Chriſt hath perfectlie redeemed vs, therefore Chriſt hath perfectlie ſatisfied for vs. For this redemption conſiſteth in fully ſatisfying the wrath of God againſt ſinne. Neither is it poſſible for any to ſatisfie for ſinne, but a redeemer onely. For this cauſe was the name of *Ieſus* giuen to our Redeemer, becauſe *he ſaueth*

The ſcriptures teach that Chriſt himſelfe hath ſatisfied for our ſinnes. 1. Pet. 2. 24.

The work of Chriſts redemption is our ſatisfaction

Matth.1.21. *neth vs from our sinnes.* And how is this
saluation wrought? In that *he became man*
2.Cor.5.21. *for vs*: that is, our sinnes were imputed to
Heb.10.14. him, and he made a sacrifice for them: and
by this one oblation hath consecrated for euer
those that are sanctified. Then is there left
to vs no parte of satisfaction, but when soe-
uer we repent of our sinnes, and beleeue in
the satisfaction of Iesus Christ, we are clere-
lie acquitted of all our offenses, for the me-
rit of that perfect sacrifice, which Christ
offered for vs. If you denie this, thinke of
your selfe as you liste, you haue no more
parte in Iesus Christ, then hath an Infi-
del.

p.15.93.9.4. That you rehearse out of *Brentius*, and
Andreas Fricius, is idle, and serueth onely
for stuffing. *Brentius* saith truelie, *we must*
not onelie take awaie nothing from Christ that
belongeth vnto him, but not giue him more,
then the scriptures haue taught to be due vnto
him. For he is iniuried and dishonoured both
waies: neuertheles this, that you will seeme
to giue him more then we, is by no means
to be accepted, for so much as it taketh
from him a thousand times more, then it
can pretend to bestowe vpon him. For in
ascribing

aſcribing that vertue to the ſacrifice of Chriſt, to make our workes of force to ſatisfie for our ſelues, you pull awaie from it violentlie that full and perfect power of ſatisfying once for all of it ſelfe, which doth truelie and properlie belong vnto it? ſo herein you may well be compared to thoſe wicked Iewes that made curſie to our Sauiour Chriſt, and yet did buffet him on the face with their fiſts. *Andreas Fricius* if he haue anie priuat opinion of his owne, let him take it to him ſelfe: he may not obtrude it vpon the Church, without warrant of Gods word. And yet out of his wordes by you rehearſed, what can you gather, ſeruing for proofe of mans merits or ſatisfactions?

What your opinion and iudgement is, *M. Rainolds*, of my learning and writings, I truſt you thinke I make no great account. Verilie among the wholl rable of popiſh proctors, there is none, that I haue read, of leſſe wit and learning, then your ſelfe. What account your fellowes make of you I cannot report, but if they eſteeme you for one of their worthies, you are more beholding to them, then you haue deſerued of them. For alas what haue you brought, that in. pag. 95. &c.

in truth is worthie answere? what haue you said, wherein appeereth any learning more then moste common? what cause haue you thus to bragge in your selfe, thus to contemne others? God giue you grace to see, to know, to examine your selfe, that you maie perceiue your owne weakenes and pouertie. If I should boaste of my selfe, mine owne tongue would condemne me: this childish & profane manner I leaue to you, and your companions, who hunte so greedelie for the praise of learning, that you despise the simplicitie of Gods trueth and Gospell. Yet there is none of vs, how vnlearned soeuer you thinke we are, but by the grace of God, and light of his word, can easilie discouer the falsehood, and corruptions of your Religion. Let vs now consider vpon what points you were bolde to vtter so fondlie your iudgement of me, and thereby make triall of that profound learning, which you take to your selfe with out cause, as shall here, and euerie where appeere.

pag. 98. First you charge me, that I vnderstand not *M. Martins* meaning: which though it were true, yet were it (I trust) a veniall offense. But I perceiued his meaning well

well inough & framed mine anſwere directlie to the ſame. The queſtion was: whether to attribute to our ſufferings the vertue of ſatiſfying for our ſins be not iniurious to the paſſion & ſatiſfaction of Chriſt. I ſaid it was, and ſo I ſaie ſtill. *Maſter Martin* alleadgeth againſt me the words of the Apoſtle *Saint Paule*, who ſaieth, we ſhalbe *heires with God, and fellow heires with Chriſt, if we ſuffer with him, that we may be glorified with him.* Rom.8.17. Mine anſwere was, that our ſuffrings are required, not as cauſes of our ſaluation, and eternall glorie, yet to be borne of neceſſitie, vnles we wil fall awaie from his grace and glorie. Wherein now haue I ſwarued from *M. Martins* purpoſe? His argument was, you ſaie, to prooue, that good workes are not iniurious to ſaluation, becauſe the ſcripture requireth them as neceſſarie to ſaluation. But why tell you not, how *M. Martin* meant they are required as neceſſarie? then had you diſcloſed your owne folly. For we graunt they are neceſſarilie required in that ſenſe, that the Apoſtle teacheth, and are not in that reſpect anie waies iniurious, or derogatory to the ſacrifice of Chriſt. But this prooueth not that they ſatiſfie for our ſinnes:

for

for then should they be efficient causes of our saluation, as you would haue them to be thought, and then should they derogate greatlie from the merites of Christ. Were you so astonied, that you could not make mine answere agree to *M. Martins* argument? or had you a pleasure thus to cauill?

pag.99.&c. Secondlie you say, I vnderstand not *S. Paule* alleaged by *M. Martin*, your selfe setting downe such an exposition of his wordes, as both is contrarie to his wholl doctrine, & disprooued by the verie words themselues. For where you saie, this place of the Apostle prooueth *inuincible, that workes are the efficient causes of our saluation*, it shall easilie appeare, that herein you doe not onelie misconstrue the Apostle, but vtter blasphemie against the blood of Christ: such a notable expositor are you become of the holie scriptures. S. Paule saith, *we are*

Rom.8.17. *ioint heyres with Christ, if so be we suffer with him, that we may also be glorified with him.* Doth this prooue our workes or sufferings to be causes efficient of our saluation? By what diuinitie? by what Logick? by what sophistrie? wherein lieth the inuincible necessitie of this consequence? doth not the Apostle himselfe conclude the contrary in the

the wordes immediatlie following, when he ſaith, *I account that the ſufferings of this preſent time, are not worthie of the glorie that ſhalbe reueiled vnto vs?* If then there be not anie proportion at all betweene our ſufferings and eternall glorie, as the Apoſtle plainlie affirmeth, how can our ſufferings be cauſes efficient of that moſte excellent glorie & ſaluation, which Chriſt hath purchaſed for vs? doth he not cal it our inheritance, when he ſaith, *we are the heires of god, & fellow heires with Chriſt?* then doth it follow moſt inuincibly, that it is not obtained by our workes, but doth belong vnto vs by the right of our adoption, whereby we are made the ſonnes of God. Neuertheles as the father requireth obedience of his ſonne to whome he leaueth his inheritance, ſo the Lord moſt iuſtly may exact of his children to whome he hath prepared a kingdome, all duties of ſeruice and obedience. And as the obedience of the childe is not the cauſe efficient of the earthlie inheritance, no more are the workes of godlines, wherein the faithfull are occupied, cauſes efficient of immortalitie and ſaluation. When the earthlie father ſaith to his naturall

Rom. 8. 18.

Our ſufferings are not worthie the glorie of heauen, and therfore deſerue it not

Eternall life belongeth vnto vs by right of our adoption, and is not purchaſed of vs by our workes.

naturall sonne and heire, thou shalt inherit my landes, and goodes, if so be thou wilt obeie my will, can your wisdome hereof gather an inuincible argument, that this obedience in the heire, is the proper and efficient cause of that inheritance? so when the Lord speaketh to his children in like manner, I wil giue vnto you eternall life, if you can be content patientlie to waite for the time of your ful deliuerance, and to suffer afflictions in this life, as it is necessarie for you to do, who but a blinde papist wil argue hereof, that these afflictions endured in the meane time are causes of eternal life, which is the free gift and grace of God? and yet is this *M. Reynolds* inuincible argument, or rather inuincible follie and ignorance.

pag. 100.

No comparison betweene the merites of Christ, and our good workes.

Now where he maketh a comparison betweene Christes sufferings & ours, and because Christes sufferings merited eternal life, reasoneth that ours therfore do the same, he deserueth that all the boies in the schoole should clap their hands against him. as not onely disputing moste absurdlie, but dishonouring our sauiour Christ intollerablie. Will you match your selues with Christ, your workes and your sufferings

rings with his? you make a verie vnequall & moſte vnreaſonable compariſon. For is there in you that perfection of vertue and excellencie of grace that was in Chriſt, wherby he fullie ſatiſfied the law of God, and therfore deſerued worthelie the Kingdome of heauen? All our righteouſnes is vnperfect, all our obedience is full of infirmitie, whatſoeuer we can do or ſuffer, is ſtained with ſome pollution of ſinne, and therfore of due can merite nothing at the hands of God, much leſſe the Kingdome of heauen, and life euerlaſting. Thus your ſumme was not rightlie gathered, as you maie ſee.

pag. 102. Rom. 6. 23. Eternall life is a free gift, and therefore is not obtained by merite of good workes.

Thirdlie *M. Rainolds* ſaith, I vnderſtand not *S. Paul*, alleadged by my ſelfe, *that eternal life is the gift of god.* Whereupon I gather that ſeing it is the free gift of God, our workes are not the cauſes therof. For if our workes were cauſes efficient of eternal life, the Apoſtle would not ſaie that eternal life is giuen freely vnto vs by God, ſeeing to giue freelie, and to giue vpon deſert, cannot be verified of one thing. But eternall life is a *free gift*, as the Apoſtle doth affirme expreſſly, and therfore is not purchaſed by merit of our good works: where

χαρισμα

is

is to be noted the opposition betweene eternall death and life, touching the cause of either, which the Apostle doth so plainlie propound vnto vs. The proper working cause of death is sin: so the Apostle saith,

Rom.6.23. *The wages of sinne is death:* so that no mans labour is more trulie the cause of his reward, then sinne is the cause of death and condemnation. Why did not *S. Paul* on the other side saie likewise: the wages of good workes is eternall life? Nay why said he the clean contrarie, that eternall life is the free gift of God? Can you tell vs anie cause, but onely to exclude from our works all merite of eternal life? And where the

phil.2,12. Apostle admonisheth vs, *to finish our salvation in feare and trembling*: his meaning is nothing lesse then to ascribe the finishing of our saluation to good workes, as though the Lord began, and left the rest for vs to finish: but to teach, that we must runne our race in careful obedience to Gods commaundements, vntil we come to the end of our course, & receiue our reward. Nether may you beare vs in hand here, because the kingdome of god is called in the scriptures a reward of our weldoing, therfore it dependeth vpon the worthines

and

and merit of our good deedes. For it is a free reward of onely grace, not of deſert or merite: as the father rewardeth his ſonne of loue and fauour, not of debt, ſeeing he oweth him nothing at all. This you haue bin anſwered a thouſand times: & though you can ſaie nothing to purpoſe againſt it, yet you wil not ſubmit your heartes to the trueth of God, but ſeeke occaſions of wrangling without ende.

Fourthly you ſay, I vnderſtand not the ſtate of the queſtion, wherof I write: and then you make a long diſcourſe of grace, and workes, of mercy and iuſtice, to prooue that in the regenerate there is not any contrariety betweene theſe, but that they maie ſtand wel together. A man would think your ſelfe were not altogether ignorant of the matter whereof you ſpeake, taking vpon you to reforme the iudgement of an other: yet haue you herein bewraied more want of skill, then I would haue thought hadde bene in you, vnleſſe perhaps you diſſemble your knowledge, which I do not eaſilie beleeue. For although grace is not contrarie to workes, becauſe the cauſe cannot be contrarie pag. 103. &c.

trarie to the thing, whereof it is the cause, yet whoe seeth not that grace may haue an other effect besides good workes, where of it selfe alone is the cause, and must not in that respect be ioined with good works, but discerned, and distinguished from them? By *grace* in this controuersie I vnderstand, not those graces of Gods spirit, which are infused into vs, when we are regenerate, as our aduersaries doe, making grace and workes all one, but the loue and mercie of God, as the scriptures haue taught vs to take the same: as when the faithfull seruants of God are said to haue found *grace* in the eyes of the Lord: and
2.Tim.1.6. when the Apostle writeth, that *grace* was giuen vnto vs in Iesus Christ before all worlds. And so likewise in this question must it be taken, when we are said to be elected, called, iustified & saued by grace, that is, by the loue of God, wherewith he embraced vs freelie, vnles you will saie we had grace and good workes inherent in vs before we were created, yea before the world it selfe was framed. From this *grace* procede both good workes and our saluation, yet so as saluation is to be imputed, not to our workes, but onelie to grace, and al-

although these two are not contrarie the one to the other, yet in the matter of saluatiō there is not the least cooperation between good workes & grace, but works are wholly excluded from all societie or fellowship in that busines. So the Apostle hath plainlie taught: *If by grace, not of workes.* Againe, *If righteousnes be by the law, then hath Christ died in vaine:* Againe, *If Abraham were iustified by workes, he hath whereof to boast, but not with God.* Againe, *the iust shall liue by his faith: but the lawe is not of faith.* Againe, *If the inheritance were of the lawe, then were it not of promise.* wherefore in effecting our iustice and saluation, good workes may not drawe in the same yoke with grace, notwithstanding otherwise they agree well together. Thus haue I briefly answered all your friuolous discourse, and shewed that you obiecting ignorance of the question to me, in trueth neuer vnderstood it rightlie your selfe.

Rom.11.6. Gal.2.21. Rom.4.2. Gal.3.11.12.

The scriptures you bring for your purpose to prooue that eternal life is of works, as well as of grace, are but wrested, and shamfullie abused by you. When S. Paule saieth, that *God shall render to euerie man according to his workes*, we confesse, and alwaies haue, that God not onelie doth

Rom.2.6.

A rewarde we confes, merit we deny.

recompence the wickednes of the sinner with deserued punishment, but also rewardeth the vertues of the godlie with life, and felicitie euerlasting. And when Christ shall sit on his iudgement seate, euerie man shalbe tried by his workes, which in the wicked doe deserue condemnation of themselues, and in the children of God are signes and fruites of their faith, whereby they haue laide holde vpon Iesus Christ their onelie Sauiour and iustifier. But make your argument good, if you canne, which you gather of these words, God shal render to euerie man after his workes, therefore good workes are efficient causes of our saluation: or as you moste vntrulie and wickedlie doe sette downe, *good workes and euill are laide in indifferent balance, so that one is the cause of heauen, as the other is the cause of hell.* This diuinitie M. Rainolds you neuer learned of *Saint Paule*, but haue drawne it out of the stinking puddle of poperie: and it smelleth so lothsomelie in the noses of the godlie, that if your senses were not by custome of such filthie doctrine altogether stuffed, you coulde not abide the sauour thereof. Doe good workes deserue heauen, as euill doe hell?

Pag. 105. M. R. saith that good workes and euil are laid in indifferent balance, that good workes are the cause of heauen, as euil are the cause of hel.

hell? what Prophet or Apoſtle euer ſaide ſo? ſinne is indeede the cauſe of death, and deſerueth euerlaſting paine, becauſe it is a transgreſſion of Gods lawe: but good workes are not the cauſe of heauen, nor can deſerue eternall life, becauſe they doe not perfectlie anſwere the iuſtice of Gods lawe, which pronounceth *them accurſed, that abide not in all things written in the law, to doe them.* Are your good workes ſo abſolute, and entire in euerie reſpect, that being examined by the lawe of God, & laid in the balance of perfect iuſtice, they are found in nothing too lighte? if you ſay ſo, you are paſt all ſhame, you forget your ſelues, you know not God: if otherwiſe, how can you eſcape the curſe, but onelie by forgiuenes through Chriſt? And ſo it followeth that eternal life is not of works, but onelie of grace and mercie, whereby our ſinnes are pardoned, and our iniquities couered, according to the doctrine of the prophets and Apoſtles. Thus your balance is prooued to be falſe, and you ſhall one daie ſee the difference, when you are laid in the balance your ſelfe.

Deut. 27. 26. Gal. 3. 10.

Pſal. 32. Rom. 4. 7.

That God is called a iuſt iudge, not onelie in reſpecte of the wicked, whome

An obiection of M. R. anſweared.

he punisheth, but also of the godlie, whom he rewardeth, and that he will render in iust iudgement to euerie man according to his workes, what can you gather hereof against the free grace of our iustification & saluation? Is iust reward, and free grace so great an enemie one to the other, that they cannot be coupled together? This detecteth your grosse blindenes, that thinke the vndeserued mercie of God to be contrary to his iustice, as though because he giueth eternall life, as a iust iudge, therefore doth not giue it freely, but in respect of the worthines of our worke. When god elected vs to be his children, before we had done good or euill, yea when he gaue vs the first iustice, as you cal it, when we had committed manie sinnes, and oftentimes offended him, was not this of onely grace and mercie, without our worthines and desert? you will not deny. Yet in this remained he iust, vnles you say that God is vniust in some of his dealings. Then is your argument in miserable case, whereof you make so great account, God doth giue to his children eternall life of iustice, therfore not of grace. God is iust, in that he keepeth promise, and doth not deceiue his of that reward, which

which they hope for: but the promise is free. For freely he promised, and freely he giueth. Yet in that he bound himselfe vnto vs by his free promise, it was iust that he should performe the same, not for that we haue iustlie, and worthely deserued anie part of that reward, but becaufe it is meet that God be alwaies faithfull in his words. And as for that you alleadge of *Reward*, & *Rendering*, you haue bene answered, that this reward and retribution is of the free mercy and grace of god: which answere you cannot disproue, and therfore whatsoeuer you haue said, is to no purpose at al. *Saint Augustine* now must help you, or els you are gone. Yet saith he not in these testimonies, that workes do fullie and perfectlie deserue the crowne of immortalitie, as you say, and more too. The moste he saith, is, that the crowne is due vnto our good workes: which in some sense is true. For it is that reward, which God hath prepared and promised to the worke, not because the worke is worthie thereof, but because it pleaseth him so gratiouslie and liberallie to bestow such excellent rewards vpon vs, that haue deserued so litle. This

In what sense the fathers affirme that heauen is due for our good workes

will I make plaine to haue bene *S. Auguſt.* meaning by his owne writings, and then alſo further declare, that this was the conſtant and catholike beliefe of Chriſt his Church, by the teſtimonies of other auncient Fathers. Thus writeth *S. Aug.* *And that what the iuſt Iudge, when he ſhall ſit on his throne, ſhall finde ſecret, or not throughlie purged, by his mercie may be forgiuen, that by ſeing God, the wholl may be made ſound and cleane. For iudgement is without mercie, but to him which hath done no mercie. But mercy doth ſurmount iudgement. Which if it were not ſo, what hope had wee? for ſomuch as when the iuſt king ſhall ſit on his throne, who ſhall glorie that he hath a chaſte hart, or who ſhall glorie that he is cleane from ſin? Therefore then the iuſt being fullie and perfectlie clenſed by his mercie, ſhall ſhine as the ſunne in the kingdom of his father.* here *S. Aug.* plainly teacheth, that when we come before the tribunall ſeate of Chriſt to be iudged, we had no hope to eſcape condemnation, but that we truſt our ſins ſhalbe forgiuen: whereof it followeth, that our good workes cannot deſerue, or by their merit procure vnto vs eternall life. For if we be iuſtified and ſaued by pardon, we cannot any waies ſay truelie, that iuſtification

Auguſt. de perfectione iuſtitia.

fication & ſaluation commeth vnto vs by our deſertes. In an other place he writeth, *That our iuſtification is wrought by remiſſion of all our ſinnes.* If our iuſtification conſiſt in the forgiuenes of our ſins, how can it be aſcribed to the worthines & perfection of our workes? Againe in an other booke he teacheth that Chriſts iuſtice is our iuſtice: and ſo that we are iuſtified not by our merits or righteouſnes, but by the iuſtice of Chriſt imputed vnto vs. Theſe are his wordes: *How then ſaith he, of my faults? but becauſe he praieth for our faults, and hath made our faults his faults, that he might make his iuſtice our iuſtice,* ſpeaking of our ſauiour Chriſt. And that you may know what merites Saint Auguſtine truſted vnto, I wil further ſett downe one other place out of him. *All my hope* (ſaith he) *is in the death of my Lord. His death is my merite, my refuge, ſaluation, life, and reſurrection: my merit is the compaſſion of the Lord. I ſhall not be void of merit ſo long as the Lord of mercies ſhall not want. And while the mercies of the Lord are manifolde, I am alſo manifold in merites.* Thus *S. Auguſtine* ſtandeth not vpon his owne merites, as proud Phariſies and papiſts do in the ſight of God, but falleth downe flat in

Cont. Iulian. Lib. 6. Cap. 1.

In pſal. 31. expoſit. 2.

In manuali. Cap. 22. Meritum meum miſeratio Domini.

confession of his guiltines, and flieth onelie to the mercie of God in the merites of Christ. And this is our verie Doctrine that we holde, and our hope of saluation that we haue, for which we are by the Aduersaries so much accused, and reuiled.

Origene liued before S. *Augustine* two hundred yeares, and was for his learning and skill in the scriptures vniuersallie renowmed, although he be not sound in euery pointe of Christian faith. Let vs hear what he hath deliuered vnto vs concerning this question in hand, whether our workes can merite the kingdome of heauen. These are his wordes: *But when I consider the loftines of the wordes, in that the Apostle saieth, to him that worketh, recompence is made according to debte, I scarselie beleeue, that there can be anie worke, that may of due demaunde the reward of God, for so much as euen this same, that we can doe, or thinke, or speake anie thing, we doe it by his gifte and bountie. Then how can he owe vs anie thing, whose grace did preuente vs? And therefore we must rather consider, least perhappes, that he saide, To him that worketh, the reward shalbe imputed according to debt, ought to be vnderstoode*

Origen. in ep. ad Roman. c. 4. lib. 4.

Quod erit debitum illius, cuius gratia nos præcessit?

ſtoode of the debt due to the wicked worke. For that debts are called ſinnes in the holie Scriptures, you ſhall often finde. Then he alledgeth ſundrie places to this purpoſe, and afterwardes proceedeth thus: *whereupon the ſame Apoſtle in an other place ſaith, the weges of ſinne is death: and he added not and ſaide likewiſe, And the wages of iuſtice is eternall life, but he ſaith, But eternall life is the gracious gift of God; to teach vs, that wages which is like to debte and rewarde, is a recompence of puniſhment and death, and to aſſigne eternall life to grace onelie.* And thus determining that rewarde according to debte belongeth to the wicked in reſpect of their workes, but not the beleeuers, he goeth on forwarde and ſaith, *To confirme as it were his former ſaying, to him that worketh not, but beleeueth in him, that iuſtifieth the wicked, his faith is imputed for righteouſnes. the Apoſtle taketh a teſtimonie out of the pſalmes, and ſaith, As Dauid doth declare the bleſſednes of the man, whome the Lord accounteth righteous without workes.* This is *Origenes* iudgement, that our ill deedes deſerue of due and debte puniſhment, and condemnation, but that our good deedes cannot merite the reward of eternall life: & ſo hath he diſcouered the

Vitam verò æternam ſoli gratiæ conſignaret. I thinke it ſhould be *aſſignaret*

Cui Deus accepto fert iuſtitiam ſine operibus.

inequalitie

inequalitie of those balances whereof you speake

Ambros. de bono mor. Cap. 2.

S. Ambrose speaking of Dauid saith, that he *desired to depart out of this place of pilgrimage to the common countrie of the Saints, entreating that for the pollution of his abode here, his sinnes might be forgiuen, before he departed out of this life. For he that receaueth not here remission of his sinnes, shall not be there: and he shall not be there, because he can not come vnto eternall life, for somuch as euerlasting life is forgiuenes of sinnes.* In these wordes we are taught that whosoeuer wil haue eternall life, must looke to receiue it, not for merit of his good workes, but through forgiuenes of his euill workes: and this namelie he affirmeth of Dauid, the holie Prophet and seruant of god, with whome in godlines and good workes our Papists maie not anie waies compare.

Quia vitæ æternæ remissio peccatorũ est.

Saint Ierome hath many goodlie sentences in his bookes against the Pelagians, flatlie ouerthrowing the popish doctrine of iustification by merit of our workes: as when he saieth, *that before God, who seeth & beholdeth all things, and to whom the secrets of the hart are not vnknowen, no man is iust.*

Hieron. ad Ctesiph. aduers. Pelag.

If

If in the ſight of God, no man is iuſt, as *Ierome* trulie according to the holy ſcriptures maintaineth againſt the wicked Pelagians, who then can truſt by his iuſtice to be ſaued? or how can any man otherwiſe be ſaued, then by the clemencie, mercie and forgiuenes of the iudge? can he that ſaieth and confeſſeth, I am vniuſt, I aske pardon of my God for my ſinnes, ſaie with the ſame mouth, I haue deſerued heauen by my good deedes? Againe *S. Ierome* ſaith, *this is the onelie perfection of men, if they knowe them ſelues to be vnperfect. And you ſaith Chriſt, when you haue done all things, ſaie, we are vnprofitable ſeruants, we haue done, that we were bound to doe. If he be vnprofitable, who hath done all things, what ſhall we ſaie of him, that coulde not fulfill all things?* and he prooueth at large that neuer anie either did, or could fulfill all, that of due was required of him. In an other booke he ſaieth, *then are we iuſt, when we confeſſe our ſelues to be ſinners, and our iuſtice conſiſteth not of our owne merite, but of Gods mercie, the Scripture ſaying, the iuſt man is an accuſer of him ſelfe in the beginning of his ſpeach*. Our righteouſnes by *Saint Ieromes* doctrine conſiſteth not in the merits of our good workes, but in the confeſſion

Si inutilis eſt, qui fecit omnia: quid de illo dicendum eſt, qui explere non potuit? Lib. 1. aduerſ. Pelag.

confession of our sinnes, and mercie of the Lord. Furthermore he saith in the same booke: *In Deuteronomie it is plainlie shewed that we are saued not by our workes & iustice, but by the mercie of God, when the Lord saith by Moses, say not in thine heart, when the Lord shall destroie them before thy face, the Lord hath brought me in for my righteousnes, &c.* If the Israëlites could not deserue the land of Canaan to be giuen vnto them for their righteousnes, who can trust to receiue the land of life for his worthines? This was *S.* Ieromes faith. and this he constantlie defended against such wicked heretikes, that troubled the Church of Christ then, as our Papistes haue longe done. *S. Marke* the Eremite hath written a booke against those, that thinke they are iustified by works, wherin thus he writeth, *Therefore the kingdome of heauen is not a rewarde of workes, but the free gift of the Lord, prepared for faithfull seruants.*

Marc. Erem.

οὐκ ἐστι μαθὸς ἐργωνὴ βασιλεία τῶν οὐρανῶν

S. Gregorie came after *S. Augustine* the space of two hundred yeares, yet held he the same trueth, concerning this point, as by his writings appeareth. *As if* (saith he) *a mind that is tempted, and taken in the neede of his owne infirmitie, should saie, Grace hath begotten*

Greg. Moral. lib. 2. cap. 40.

begotten me in the firſt faith being naked, and the ſame grace ſhall ſaue me in the laſt daie being naked. And further addeth, that though a man haue ſome vertues, yet it is beſt for him, to caſt him ſelfe downe, to acknowledge his owne infirmitie and wantes, to *flie to the onelie hope of mercy.* And thus writeth the ſame Gregorie in an other place, *Euerie ſinner turning to God with weeping, now beginneth to be iuſt, when he beginneth to accuſe that which he hath done. For why ſhould he not be iuſt that now is cruel by teares againſt his owne iniuſtice? Therfore our iuſt aduocate ſhall defend vs to be iuſt in iudgement: becauſe we know and accuſe our ſelues to be vniuſt. Let vs therefore put our confidence not in our teares, not in our deeds, but in the allegation of our aduocate.* Could anie thing be ſpoken more directlie againſt the vaine & damnable perſuaſion of Papiſts, that thinke they ſhall be ſaued by their doings and ſufferings?

Nullum me in prima fide gratia genuit, nullum eadem gratia in aſſiſtione ſaluabit.

Ad ſolam miſericordiæ ſpem recurrat.

In Ezech. lib. 1. hom. 7. in fine.

quia noſmetipſos & cognoſcimus, & accuſamus iniuſtos.

Now let vs deſcend lower to *S. Bernard*, who liued after *Saint Gregorie* fiue hundred yeares, and ſee how the ſame doctrine hath bene continued, and beleeued of the godlie. Thus writeth *Saint Bernard: It ſufficeth to me for all righteouſnes, to haue him alone mercifull to me, to whome alone*

Bernard. in Cant. ſerm. 23.

lone I haue sinned. All that he hath decreed not to impute to me, is as though it had not bene at all. Not to sinne, is Gods iustice: mans iustice is the mercifulnes of God. In another sermon vpon the same booke, *If* (saith he) *the mercies of God are from euerlasting and for euer, I also will sing the mercies of God for euer. Shall I sing myne owne righteousnes? Lord I will remember thy righteousnes onely. For that is mine also. For thou art made vnto me of God righteousnes. Neede I feare lest that one be not sufficient for vs both? It is not a short cloke, which (as the Prophet saith) cannot couer two. Thy righteousnes is an euerlasting righteousnes. What is longer, then eternitie? It will couer both thee & me largelie, being a large and euerlasting righteousnes. And in me it couereth the multitude of sinnes: in thee O Lord, what els, but the treasures of piety, the riches of goodnes?* Here S. *Bernard* teacheth vs two pointes against the Papistes: one, that our righteousnes, whereby we are iustified before god, is the righteousnes of Christ imputed to vs: an other, that we are saued not by the goodnes and desert of our workes, but by couering and forgiuing of our sinnes. Thus in an other place saith he to like purpose, *A man was indetted, and a man*

Hominũ iustitia, indulgentia Dei. Sermon 61.

Epist. 190.

a man made paiment. For if one (ſaith he) *died for al, therfore all are dead, that the ſatisfaction of one might be imputed to all, as he alone bare the ſinnes of all.* Againe in this ſame epiſtle he ſaith, *Therfore where reconciliation is, there is remiſſion of ſinnes, and what is that els, but iuſtification?* If remiſſion of our ſinnes be our iuſtification, then can not the Popiſh doctrine be allowed, which teacheth that we are iuſtified and ſaued by our merites. Yet further in an other place the ſame good father. *He that hath taken awaie the deſert of ſinne, by giuing vnto vs his righteouſnes, he hath paied the debt of death, and reſtored life. For ſo, death being dead, life returneth, as ſinne being taken awaie righteouſnes commeth againe. Furthermore death is abandoned by Chriſts death, and Chriſtes righteouſnes is imputed vnto vs.* Thus plainlie doth *Saint Bernard* teach imputed iuſtice, which our Papiſts now a daies make a mock at, but to the deſtruction of their owne ſoules.

Vt ſatisfactio vnius omnibus imputetur, ſicut omnium peccata vnius alla portauit

Ad milit. templi. cap. 11.

Mors in Chriſti morte fugatur & Chriſti nobis iuſtitia imputatur.

One other place more out of S. *Bernard*, wherein he writeth moſte ſweetlie and comfortablie, that the teſtimony of a good conſcience conſiſteth in three things. *For firſt of all, it is neceſſarie to beleeue, that thou canſt*

canst not haue remission of thy sinnes, but thorough the mercifulnes of God. Secondlie, that thou canst haue no good worke at all, vnles he also giue it. Lastly that thou canst deserue eternall life by no workes, but also it must be giuen vnto thee freely. And of this last pointe thus he addeth, *Now concerning eternall life, we knowe, that the sufferings of this life are not worthie the glory to come, no not if one man should suffer all. For mans merites are not such, that for them eternall life is due by right, or that God should doe any iniurie, vnles he sholulde giue it. For to omit, that all merites are the giftes of God, and so man for them is rather made debter to God, then God to man; what are all our merits to so great glorie?* Thus notably doth *S. Bernard* approoue the verity of our faith & doctrine, concerning the cause and meanes of our saluation, and treadeth downe and stampeth vnder his feete all Pharisaical and Papisticall merites.

In Annuntiat. Mariæ. ser. 1

Quid sunt merita omnia ad tantam gloriã.

And forsomuch as *M.R.* hath a special grace, more then any of his fellowes, to obiecte one Protestant against an other, and with such oppositions hath replenished his booke, I may be bolde to put him in minde, what one of his graund masters hath taught touching this principal controuersie

trouerſie of our iuſtification and ſaluation: Imeane *Alberte Pighius*, who notwithſtanding he were a captaine Papiſte, and hath written much in maintenance of Popiſhe religion, yet in this matter hath giuen al papiſtes the ſlippe, & hath ſubſcribed to our doctrine. Out of his long diſcourſe I wil ſet downe onelie this ſentence: *And thereof is it that our righteouſnes is placed in Chriſtes obedience, becauſe the ſame is imputed to vs being incorporate into him, as though it were our owne: ſo that by it we are accounted righteous. And as once Iacob, being not the firſt borne by nativitie, hyding himſelfe vnder his brothers garment, & hauing put on his coate, which ſmelled moſt ſweethe, did inſinuate himſelfe to his father, that vnder an other mans perſon he might receaue the bleſſing of the firſt borne: ſo alſo it is neceſſarie that we lie hid vnder the pretious pureues of Chriſt our eldeſt brother, that we ſauour of his ſweete ſmel, that our ſins be buried & couered with his perfection, & that we thus offer our ſelues to our moſt louing father, that we may obtaine of him the bleſſing of righteouſnes.* Herein as *Pighius* agreeth with the truth ſo with vs, ſo hath he much offended his own friends for thus leauing them in the plaine field. *Tapper* the wiſe Deane of *Louaine* wri-

Pighius againſt the Papiſts in the matter of iuſtification teacheth the verie ſame that we do.

Pighius Contr. ſect. 2.

teth bitterlie against him for his opinion herein, and saieth he learned it by reading *Caluines* Institutions. Which perhaps was true, seeing of him also he learned much more. You see, Master Rainolds, our doctring iustified both by the scriptures of God, and by the testimonies of moste learned and godlie fathers, and by consent of as learned a Papist, as your Church hath in these later times bred anie. Now then peruse ouer againe your wholl tale, and weigh it in a true balance, and you shall finde it lighter then anie fether.

Fifthe you obiect, *that I vnderstand not our owne doctrine*, and here according to your maner, you wander vp and downe, as a man that had lost his waie, who though he knowe not whether to goe, yet wil be going still. It pitieth me to see your miserable follie, and blindnes, wherinto you are willingly fallen. But thus wil the lord deale with such as wilfully giue ouer the knowne truth. Where I saie, that we must necessarilie suffer with Christ, if we will be glorified with Christ, this seely sophister asketh, *how this standeth with our doctrine of onelie faith*: as though there were anie likenes of contradiction at all, betweene these

Pag. 110. &c.

twoe

two sayings. For knowe you what is meant by *onelie faith*? If you doe not, you are to blame to charge me with ignorance of that, which your selfe do not vnderstand: if you doe, then can you not but plainlie perceiue, that the doctrine of *necessarie suffering with Christ*, is not anie waie contrary to the Doctrine of our *iustifying by faith onelie*. Although we trulie teach, that onelie faith doth iustifie, because it is the onlie instrument, by which we take holde vpon Iesus Christ, and so are iustified: yet we teach that iustifiing faith can neuer lacke good workes, and hereof it followeth that whosoeuer hath faith, must also bring forth the fruites of faith, which are good workes, & that necessarilie, therby to declare, and testifie his faith, as the Apostle *Saint Iames* doth fullie prooue. This necessarie coniunction of workes and faith, the effect and the cause, doth not disprooue, but that our apprehension of Christ is to be attributed to onelie faith: as the beholding of the light is the onely & proper function of the eie, although the faculte of seeing cannot be deuided from the sense of feeling. Yet no man will saie that we perceiue the brightnes of the sunne by our

Iustification by faith onelie excludeth not necessary dueties of Christian obedience.

Faithe although it neuer be alone yet it apprehendeth Christ, & iustifieth alone.

feeling, but by our seeing onelie. So though our faith can neuer be alone, but is alwaies fruitfull of good workes, yet it onelie doth iustifye, and not good workes, in that it onelie laieth holde vpon Christ our righteousnes. You haue a weake head *Master Rainolds*, if you stagger at this. But blessed be God, that striketh his enimies thus with giddines.

To like purpose serueth that you alledge out of *Illyricus* and others, concerning the controuersy, *whether good workes are necessarie to saluation*. There is none so ignorant, but knoweth the iudgement, and resolution of the Church. And although *Illyricus* be earnest, & saieth, *they are noway necessarie to saluation*, yet he confesseth a faithfull man must needs doe them, as duties necessarilie required by the Lord: not that they are anie waies the cause or merite of saluation. If you vnderstand the proposition thus, then in this sense they are not necessarie: for then should they derogate from the merites of Christ. But as effectes of faith, and iustification, so are they necessarie: and this doctrine as it is true, so is it far from all papistrie. For papistes teach that workes are efficient causes of their saluation,

How good workes are necessary: not as causes of saluation, but as effectes of a iustifiyng faith.

ſaluation, and that is moſte falſe, and iniurious to the blood of Chriſt: Chriſtians holde that good workes are neceſſarie fruites of faith, and that thoſe who are iuſtified, and reconciled with God, muſt walke before him in new obedience, and ſerue him in righteouſnes and holines all their daies. You wiſh I were a Papiſt for mine owne ſake: and for your ſake againe I wiſh that you were none. Which of theſe wiſhes is better, the day of the Lord ſhall make manifeſt. In the meane time enioye that happines, which you haue purchaſed by your falling from vs, or rather from Chriſt: I will be no companion of your Apoſtaſie.

CHAP. 6.

Of reprooving the auncient fathers for their doctrine, touching good workes.

If

Pag.114. &c.

IF wrangling were anie waies to be commended in these great and waightie controuersies of Religion, then had *Master Raynolds* deserued praise and thanks for his paines in this behalfe. But as in all debating and triall of truth it is acounted an vnhoneſt part to deuise false shifts for maintenance of vntrueth, so in matters of Gods worship and Religion to vse craftie cauillation is a most wicked and damnable practise. The auncient fathers holding the ground and foundation of doctrine, did oftentimes builde thereon stubble and strawe, partlie by some superstitious opinions which themselues conceiued of such inuentions, and partlie by the sway and violence of custome, whereby they were caried to a liking of those things, which they saw commended, and practised by others. And yet God forbid that becauſe of some errours which they held, we should raze their names out of the Calender of Gods Saintes, or thinke otherwise then reuerentlie of them.

The fathers in their writings haue sundry weeds growing with the good corne.

Among other infections that raigned in the fathers daies, this was not the leaſte that

that they hoped in some sort to make some parte of amendes to God for their sinnes, by voluntarie punishments, which they sustained in this life. Whereof although by a consequent it followeth, that they did iniurie to the satisfaction of Christes death, yet they meant not directlie to take anie thing from it, but trusted by it onelie to be iustified and saued. Neuertheles being ledd by a likelie and probable persuasion of mans witt, that God would spare them, if they punished them selues, they trusted by this meanes to make some recompense for their offenses, and therefore suffered much hardnes, trauaile, and penaltie in the course of their life: which if they had done simplie with desire and purpose thereby to make themselues fitter for the seruice of God, it had bene a godly and profitable endeuour. And this no Protestāt misliketh, seeing the Apostle hath taught, that it is expedient for all Christians *to beat downe and subdue their owne bodies*. But to put anie confidence of appeasing Gods wrath in these actions deuised by them selues, cannot be excused in anie whosoeuer. 1. Cor. 9. 26.

Howbeit I would not any should thinke that when the Fathers speake so often of

Satisfaction and *Penance*, they meane allwaies a satisfaction vnto God for sinne, as the Papists doe. For those *satisfactions* were nothing els, for the most parte, but penalties appointed by the Church, for such to endure, as had by some open falling into greater transgression giuen a publike offense to the Church of Christ. Such were brought vnder penance by the censure & discipline of the Church, which when they had accordinglie performed, in token of their vnfained repentance, then were they receiued againe into the companie of the faithfull, and then was satisfaction made, namelie in respect of the Church. Of these Ecclesiastic all satisfactions we reade often in the fathers and councels: but hereby is not meant that by these they purchased remission of their sinnes at the hands of God. And yet I denie not but manie did put too great superstition in these outward exercises, trusting something thereby to finde fauour with God, the rather for their harde vsage of themselues. Which though it be an error, yet were they notwithstanding good men, and holie fathers, as I called them.

Satisfactions not alwaies meant in respect of God.

In which respect, when you labour and spend

ſpend much of your oyle, to prooue me contrarie to my ſelfe, you may ſee what a trifler you are, and how vnworthie of anſwere. Were not the Apoſtles holie men, when they dreamed of an earthlie kingdome in this world? yet this opinion is contrarie to a principal article of our faith. were they void of holines, when they beleeued that the goſpell was to be preached to the Iewes onelie? which is greatlie derogatorie to the grace of God, and ſaluation of his people. Then euerie error doth not ouerthrowe all holines in the ſeruants of God. In the primitiue Church manie holie fathers were infected with the error of Chriſtes raigning a thouſand yeares on earth, who notwithſtanding are worthelie accounted Saints of God. *Cyprian* and manie godlie Byſhops with him erred about the baptiſme miniſtred by heretikes: yet loſt they not for all that the opinion and name of holie fathers. Thus the vanitie of your chalenge appeareth in finding fault with me, for calling the fathers holie, whome I charged with error: it being ſuch as in them did not raze the foundation of the goſpell.

Holy mē may haue & had their errors, and that in weighey cauſes of religiō.

Your argument of the Church is friuo-

lous.

lous. True it is, that he that maketh a schisme in the Church, and cutteth himselfe from the same, cannot be saued. But to erre in this point as the fathers did, is neither schisme, nor so dangerous to saluation as schisme. Nether is it like to the errour of the *Galatians* altogeather. For it was in the fathers only an ouersight of infirmitie, by leaning somewhat too much to their owne reason, and not considering the matter so deepely as they ought: and yet they held not, that works are to be ioined with Christ, as necessary causes of our iustification and saluation, but ascribing the wholl work of our redemption vnto Christ, they erred a litle in applying this redemption vnto them-selues. Your case is the same that was of the *Galatians*. For as they thought to be iustified by the workes of the Law, so do you: as they were warned of their error, so are you: as they without repentance lost the benefit of Christs sacrifice, so shall you. Yf the fathers had bene as often & plainlie admonished, as you haue bene, they would being holy and sincere men, haue reformed their iudgement: and keeping the head, though they erred in some part, the Lord will

will not impute that error vnto them for condemnation.

All that you alledge here out of that worthy ſeruant of Chriſt *M. Luther*, I acknowledge for true, ſeeing it is the verie ſame that the Scriptures them-ſelues haue taught. For this is the voice and doctrine of the goſpell, that by faith onelie in the mediator, who by his ſacrifice once offered vpon the croſſe hath reconciled the father vnto vs, we are iuſtified and ſaued. Then to liue ſtraitlie, and to do good workes with this purpoſe and perſuaſion, that thereby we ſhall obtaine iuſtice or ſaluation, is contrary to the trueth of Chriſts goſpell, and may not in anie be allowed, although otherwiſe moſte learned and godly. Will you reaſon hereby againſt *Luther* and me, becauſe we charge the fathers with ſome ouerſight in the trueth of this doctrine, in that they thought ſomewhat too well of their owne deedes, we muſt therefore repute them for wicked men, and make them no better then Papiſts? They erred not ſomuch as you, they erred not ſo wilfully as you: and therefore though there beſome likenes betweene their error & yours, yet we account not of them

Pag. 120. &c.

them, as of you, who besides that you erre in this point of iustification most damnablie, haue also multiplied your errours in other articles, & almost left no one ground of pure religion vnshaken. And therefore you greatlie deceiue your owne heart *M. Rainolds*, when you thinke your selfe to be in the same case that the fathers were in, because sometime the fathers gaue more to their works, then they should haue done, you trusting to be iustified and saued by the worthines and merits of your workes, which the fathers did not. So betwene you and them there is a great space of distance: although I graunt that some things which they haue written of this matter, and practized in their liues, tendeth somewhat to your heresie of iustification by workes. For the mysterie of iniquitie, which in papistry is fullie finished, began to worke in the Apostles age, & so continued still forward in the fathers daies, vntil it came to his height and perfection in the kingdome of popery. They slipt a litle, you are fallen headlong into the pit: they were ouerseene through infirmitie, you are blinde of malice: they scattered some darnell in the Lords field, you haue plucked vp by the roots the good corne.

corne. They haue ſuffred loſſe of this building, being not agreeable to the foundation, yet are ſaued: you ouerthrow the foundation it ſelfe, and therefore cannot in this opinion be ſaued.

The contradiction which you haue found in my wordes, is a knott in a ruſh: your head is crazie, I perceiue, by your wandring and friuolous talke: or els your wit is often verie fugitiue. Although the fathers ſometime doe require ſatisfaction by workes, not onelie in reſpect of the Church, but of God, as appeareth by *Saint Cyprian* plainlie in ſundry places, and therein haue obſcured the doctrine of repentance and Iuſtification, yet they neuer meant ſo groſlie, as you doe, that this ſatisfaction of theirs ſhould be a worthie and ſufficient recompenſe to god, for their ſinnes committed againſt his moſte holie maieſtie: but that they ought to craue humblie for pardon at gods hands, by humbling themſelues before him in faſting, and praying, and puniſhing their bodies in this life. This appeareth by the 55. epiſtle of *Saint Cyprian*, as I noted: who ſpeaking of Chriſtians committing Idolatrie, ſaith, *They make interceſſion, thus Chriſt may not be intreated by praiers*

Pag. 114.

Satisfactions in reſpect of God, taught and practiſed in the primitiue time, what they were.

Nec eorum precib. & ſatisfactionibus.

praiers and satisfactions. This godlie father ascribeth remission of sinnes to the pardon of Christ, being intreated *by praiers and satisfactions*. If remission be of pardon, then is it not of satisfaction, as you meane: if it be obtained by praiers, then is it not giuen to the worthines of our workes. Againe he saieth, *I imbrace with readie and perfecte loue, such as returne with repentance, confessing their sinnes with humble and simple satisfaction*. What els doth he meane by this humble satisfaction, but humble and earnest supplication for pardon? in his booke against *Demetrian* he saith, speaking to the heathen, *we exhort while there is leaue, that you satisfie God*. And can the workes of such men make a full satisfaction vn to God? No: But *Saint Cyprian* expoundeth himselfe by & by in these words: *Thou euen at thy howre of death, and end of this temporall life, intreate God for thy sinnes, who is one & true: pardon is giuen to him that confesseth, and to him that beleeueth, gratious remission is graunted of Gods mercie*. Thus with this godlie father, to satisfie God, is to make humble sute and requeste to God for our sinnes: and gratious or *sauing indulgence* is the effecte of this satisfaction.

Satisfactione humili & simplice.

Salutaris indulgentia.

Although

Although their meaing was nothing ſo corrupte as yours, yea for the moſte parte was ſincere, yet the maner of doctrine is vnſound, in that our ſatisfaction is required as neceſſarie, whereas Chriſt hath already made a ful ſatisfaction for vs: and by occaſion hereof it grewe in time to be an opinion receiued of the moſte, that theſe ſatisfactions did in ſome part appeaſe the wrath of almightie God, and deſerue reward, which is contraie to the Goſpell of Ieſus Chriſt. Where is now that contradiction *M. Rainolds*, which you imagined? looke better what you ſaie, or els we may worthelie thinke your dealing is verie childiſh, & vndiſcrete, & nothing ſeemelie for a ſober man, or learned diuine.

But litle hope is there of more honeſt dealing at your hands, who as may ſeeme, haue hardened your face againſt the truth, & ſet your ſelfe wilfullie in the chaire of ſcorners and ſlaunderers. For your railing at our doctrine of *onelie faith*, is too impudent, as though it leaft no place for bewailing of ſinnes, for faſting, for praying, for watching, for giuing almes, for doing good workes: yea you call *onelie faith, onelie fanſie, and imagination*. You were a verie euill Pag. 127.

Foule ſlaunders and blaſphemies vttered by M.R. againſt the trueth of Chriſtes goſpell.

euill scholler in our schole, who in all the time you taried amongst vs, and had the charge also of a Church committed vnto you, did no better learne the doctrine of iustification by faith alone, then thus vntrulie, and blasphemouslie to reporte of it. Doth faith exclude good workes, because it alone doth receiue & embrace Iesus Christ our sauiour and redeemer? is the faith of Christians, whereby alone Christ is apprehended and applied vnto them, no better then a vaine imagination and fansie? Repente M. Rainolds of these spitefull and malitious slaunders against the eternall trueth of Christes Gospel: or be assured your portion shall be with infidels and renagates in the lake that burneth with fire and brimstone for euer.

Now that you bring against me, to
pag. 128. prooue vs to be Ministers of Antichrist, by the same reason that we prooue you to be priests of Antichrist, let vs in a word consider the force of it. I saie, that seeing of Christs priesthoode there be two parts, the one to offer a sacrifice once for all, the other to make intercession for vs, the Papists ouerthrowe both, in that they teach that Christ is offered dailie, & that there be innume-

Innumerable Mediatours. *Maſter Rainolds* ſaieth, *If they be Antichriſts for offering ſacrifice, we alſo are Antichriſts for praying: for ſo much as the one belongeth to his Prieſthood, as well as the other.* A blinde and witles cauill. They pretend to offer a ſacrifice, no leſſe then Chriſt himſelfe, to make attonement betwixt god & man. This ſacrifice is offered alreadie by Chriſt, and neuer muſt nor can be offered againe: and therefore they are indeed Antichriſts, in denying the onelie abſolute ſacrifice of Chriſt. Againe in appointing ſo manie Mediatours, by whoſe intereceſſion they may be brought into Gods fauour, they doe open iniurie to the other part of his prieſthood, which is to offer praiers for vs, that by the worthines & acceptation thereof, we may be reconciled with God. Doe we praie in this maner, that for the vertue and merits of our praiers, God would be gratious vnto vs, and to others? Noe, but onelie for the merites of Chriſt: where as you praie to be heard of God, not onelie for Chriſtes ſake, but alſo for the worthines and merits of a thouſand Saincts, and ſo bereaue our ſauiour Chriſt of theſe two principal offices belonging vnto him onelie, as he

An ignorant & vnlearned obiection of M.R. refuted.

is our Priest. Had you but a graine of true diuinitie in you as bigg as a mustard seed, you could not thus groslie be abused with such absurd, and peeuish sophistication.

CHAP. 7.

Of M. Iewels chalenge.

Pag. 129. &c.

IT much offendeth you, *M. Rainolds*, that I will seeme to vpholde the chalenge, which that learned and godly Bishop of *Sarisbury*, *M. Iewell*, did once make against your side. But as the authour thereof, while he liued, maintained the same most truelie & worthelie against your betters, so I haue no cause to be afraid of anie thing, that can be alleadged in disproofe of it, by you, or your companions, who may not rightlie be compared with *D. Harding*, and such others, as then toke part with him against the Bishop. And you may be ashamed to make mention of that chalenge

chalenge, which you haue ſo long agoe giuen ouer, as a deſperat cauſe, wherein the chiefeſt aduerſarie could not make ſhewe of proofe, without vſing the teſtimonies of forged & counterfeite writers, as *Amphilochius*, *Clemens*, *Abdias*, *Hippolytus*, and ſuch others, whereof no more accounte is to be made, then of fables, and ſhameles forgeries. Such were the chiefeſt proofes, which *D. Harding* was able to bring, and whatſoeuer he brought, hath bene fullie anſwered in the *Replie* by the Biſhop himſelfe: which booke as yet though it hath bene in ſome parts nipped at by diuers, yet throughlie confuted was it neuer. What you can doe in this caſe maie eaſilie be geaſſed: & God knoweth, full little haue you done to any purpoſe, as ſhall appeare.

Your beginning is of an other matter. Pag. 130. &c. For this queſtion *of Peters being at Rome*, *M. Iewell* made not anie parte of his chalenge, knowing well enough, that this might eaſelie be prooued by teſtimonie of fathers a greate manie. And this was I not ignorant of neither, when I ſaid, that no Papiſt can prooue, that Peter indeede was at *Rome*. For albeit I know that diuerſe haue ſo written, ſince the Apoſtles

times. yet can I not receaue this as a sufficient proofe, neither yet ought you, there being against it so manie reasons out of scripture, whereof euerie one hath more weight, then all the testimonies of fathers alledged. You know, and can not denie that your wholl Church & religion, is built vpon Peters sitting at *Rome*: which being a matter of such consequence, as that the wholl is vpholden, and sustained theruppon, so as if it shake, all is in danger, if it fal, al is cleane ouerthrowen: it ought to be made manifest to al Christians, that *Peter* was at Rome, by greater proofe and warrant, then is in the writings of men, which being as good as anie of that nature can be afforded, is not of sufficient strength to stay the conscience desirous to be soundlie and perfectly resolued in points of faith and religion: but now further being by sundry testimonies of holie scriptures vtterly discredited, it must be thought that they haue small conscience of truth, or regard of their euerlasting estate, that hang the saluation of their souls vpon so vncertaine and rotten a stay. The first reporter of *Peters* being at Rome was *Papias*, a man of mean credit & authority in

All Popish religion hangeth vpon a twine threed of Peters being & sitting at Rome: which can not be prooued, nay rather is disprooued by the scriptures.

in the Church of God, and as *Euſebius* writeth of him, a father of diuerſe fables: a fit father of your faith. Of him *Hegeſippus* receaued this, and of *Hegeſippus* others, as in writing hiſtories the latter follow thoſe that went before: ſo that this wholl matter is grounded vppon *Papias* word, for which your pope hath good cauſe to giue him thankes. Now the ſcriptures in many places weigh ſo ſtrongly on the other ſide, that if manie a thouſand ſuch as *Papias* ſhould tell vs *Peter* was at Rome, their reporte were not to be truſted. *Peter* promiſed to remaine with the Iewes, and be their Apoſtle: and *Paul* aſſigneth vnto him the Apoſtleſhip of the circumciſion. If *Peter* were Biſhop of Rome, how was this promiſe kept? Saint Paul writeth an epiſtle to the Romanes, wherin he ſaluteth many perſons by name, but of Saint *Peter* he maketh no mention: and from Rome he writeth manie epiſtles at ſundrie times, and ſendeth ſalutations to the Churches from many faithful, but of Saint *Peter* in none he ſpeaketh euer a word. Doubtles it was becauſe Saint *Peter* was not there. And if he had bene Biſhop, as your men affirme, twentie fiue

Euſeb. lib. 3. ca. 39.

Gal. 2. 7.

Gal. 2. 8.

Genebr. Chron. lib. 3. ſæc. 1.

yeares almost, it may be thought straunge how it could come to passe, that when Saint Paull writ to Rome, and came him selfe to Rome, and taried at Rome, writing from thence so manie epistles, S. Peter should euer be absent for his charge.

Other arguments might I vse against this common opinion of *Peters* sitting and dying at Rome. But as you lose all, if you can not prooue him to haue bene Bishop there, so though you could prooue it, and we should of necessitie confesse it, yet had you gained nothing at all. For though it must nedes follow if *Peter* were not Bishop of Rome, that all your religion is false flowing from that head, yet being graunted that *Peter* had bene Bishop there, it maketh neither hotte nor colde for proofe of anie point in question betweene vs. Of this therfore no more now.

pag. 133. *Liui. decad. 4. lib. 5.* The largenes of the chalenge containing in number seauen and twentie articles of controuersie, you labour to extenuate, by an old historie recorded in *Liuie* of *Titus Flaminius* host, who by diuerse maners of dressing and preparing one onely kinde of meate, furnished his table with great varietie of dishes. And would you

you beare vs downe, *Maſter Rainolds*, that this multitude of articles is but of one matter, drawne forth into ſundrie partes, by skilful varying and mincing the ſame? If anie will looke vpon them, he ſhall ſoone be hable to controll you. The firſt *of Priuate maſſe*, the ſecond *of receiuing in one kinde*, the third *of common prayers in an vnknowen tongue*, the fourth *of the Popes ſupremacy*, the fift *of the reall preſence*, the ſeuenth *of eleuation*, the eight *of Adoration*, the ninthe *of Hanging the Sacrament vnder a Canopy*, the tenth *of Accidents without ſubiect*, the fourteenth *of worſhiping Images*, the fiftenth *of reading the ſcriptures in the vulgar tongue*, the ſeauenteenth *of the ſacrifice of the maſſe*: can you denie that theſe controuerſies, being the argumẽts of ſeuerall articles, are diuerſe and differing one from an other? And are not theſe waightie pointes, generall heads, principall queſtions, *great miſteries*, *and keies*, as *Maſter Iewel* calleth them, of your religion? ſome of the other articles (I graunt) haue more affinitie together, yet not ſo great, except in one or two, but that they maie in reaſon and nature be diſtinguiſhed, and ſtand each by them

selues without necessarie support or defense, from others. And what though there had bene a nearer respect betweene them, might they not therefore be propounded and handled seuerally? The manner of your owne schooles, and controuersie lectures, proue the contrarie, wherin euerie question according to the subiect matter is deuided into sundrie articles, and euerie article hath a special treatise. Your tale therefore of the *Calcidian* hoste, who entertained the Romane Captaine with one onely kinde of meat dressed diuersly, commendeth the cunning of that cooke, but serueth nothing to your purpose, though you set it out with as great shew as you can.

pag. 131. Three articles you acknowledge to be of weight, *The primacy of the Pope, the reall presence, and the sacrifice*: wherein you haue vttered your iudgement of the rest, that they are not of such weight as your Church would haue them to be esteemed. And of these three you might with as good reason except the two latter, & so make the first onely a matter of weight. For that indeede is the substantiall point, in maintenance wherof all your labours are bestowed.

ed. Otherwise were it not for defense of your Popes wicked, vnreasonable, Antichristian monarchy, you could easily agree with vs for these two, & all the rest, I doubt not. But what thinke you then *M. R.* of *priuat Masse*? Is it a thing of no weight as here you would haue it accounted? there is not, I suppose, any thing in your Church more vsed, or better liked. Your halfe communion, your latine seruice, your Images, your keeping the scriptures in a tongue vnknowen to the people, and other such heads of your Romish religion, are they of no weight? are they trifles? are they not worth the striuing for? Then let your men giue ouer all defense of them, let priuate masses be abolished, let the communion be administred in bothe kindes, according to Christs institution, let the publike praiers be said in the tongue that euery country vseth, let Images be burned and Idolatrie forbidden, let it be lawfull for the people of all countries to read the scriptures in their owne language, let there be no controuersie about the other articles. For while you stand so stifly in maintenance of all these and others, you cannot truely saie, and beare vs in hand,

hand, they are not of waight in your account.

That *Master Iewell* promised to giue ouer and subscribe, if anie of those articles could be prooued by scriptures, councels, or Doctors, within 600. yeares after Christ, it was not because he meant euer to subscribe to your doctrine, or was vnstaied in his religion, but of a most assured knowledge and resolute persuasion that you were vtterlie destitute in this behalfe of all truth and antiquitie, as indeed you are. Otherwise you maie remember that our religion is grounded onelie vpon the holy scriptures of God: and therefore though you brought against vs writers and fathers neuer so manie for these matters, as you can bring not one of credite and age, yet will we neuer subscribe vnto you, hauing once subscribed to the certaine trueth of God reuealed vnto vs in his holie, perfect, & written word, by which al sentences, opinions, and writings of men whatsoeuer, must be examined.

Pag. 140.

Pag. 142. &c.

Now commeth *M. Reinolds* to auouch the truth of these three notable articles, out of auncient writers against the Bishop of *Sarisburies* chalenge: & first *of the Popes*

supre

ſupremacy. Where (good Reader) I pray the conſider the wrangling and cauilling ſpirit of this ſophiſter. *Maſter Iewell* in that ſermon wherein he bad defiance to the Popiſh ſectaries, ſpeaking againſt their priuate maſſe, and ſingle communion, and hauing prooued by euident teſtimonies of antiquitie the contrary vſe and practiſe of the Church, in the end nameth ſundry Biſhops and Doctors of the Church, of whome he ſaith we haue learned theſe hereſies, as our aduerſaries account them. Among other he reckeneth *Anacletus*, and *Sixtus*, that were Biſhops of Rome. *Maſter Rainolds* taking vpon him to prooue the Popes ſupreme authoritie by the ſame witneſſes that M. Iewell here alledgeth, bringeth in the decretall epiſtles ſet forth vnder the names of theſe two Byſhops, which no man of wit, or iudgement can once imagine to haue bene written by them, they are ſo fooliſh & vnlearned: but yet the Church of Rome maketh no ſmall reckening of them, being the beſt euidences ſhe hath to ſhew for her vnlawfull & tyrannical vſurpation. To what purpoſe *M. R.* doe you obiect thoſe Epiſtles in the cauſe of ſupremacie againſt *M. Iewel* ſpeaking

Sueh tricks of vntrue dealing hath M. R. vſed many.

of

of priuate masse and halfe communion? Haue you thus solde your selfe to deuise crafty sleights, that you may abuse the simplicity of your Reader? *Master Iewell* speaketh of one thing, & for proofe thereof appealeth to those two Bishops amonge others: you bring against him their forged writings for an other matter, wherein *Master Iewell* himselfe hath alreadie shewed his iudgement of them.

Replie Articla 4. Diuis. 3.

Pag. 145.

But you saie, *what other bookes hath he seene of theirs beside these epistles?* And what though he hath not sene any? what though there are none to be seene? might not he therfore say that we haue learned of them this doctrine, which no man can doubt, but they followed, and practised, and left to their successours behinde them? for it being the cleare doctrine of Christ, and his Apostles, those godlie and faithfull Bishops so neare the Apostles time departed not from it. And a Bishop of Rome, *Calixtus* by name, reporteth that *the Apostles ordained, and it was the practise of the Romane Church, that after consecration, all should communicate, vnlesse they would incurre excommunication.* It is but losse of time to answere such palpable cauillation, as this booke

De consec. dict. 2. peracta.

booke hath almoſt nothing els. And were it not for regarde I haue to the godlie, that deſire the aduerſarie may be anſwered, though neuer ſo vnworthie of anſwere in reſpect of himſelfe, & might be offended, if he ſhould paſſe without anſwere, I could eaſilie haue ſuffered *M. R.* to haue enioyed quietlie the fruits of his labours, and otherwiſe ſpent my time more profitablie to my ſelfe and others.

Next in like manner *S. Leo*, and *S. Gregorie*, two other Biſhops of Rome, but long after, are obiected: and *M. R.* tranſlateth out of the *Centuries* a great deale, to ſhewe that by confeſſion of the more famous & learned Proteſtants (as he ſaith) the Romane ſea had primacie ouer all Churches in Chriſtendome. pag. 149. &c.

True it is that the *Centurie* writers in that Chapter doe largelie and plainlie diſcouer the myſtery of iniquity, that in thoſe daies did mightelie worke for the obtaining of that vniuerſall primacie, which afterwards with much endeuour was gotten. And as the Church of *Rome* was then in great eſtimation and authoritie, farre beyond other Churches; ſo the Biſhops of that ſea vſed all occaſion to encreaſe the credit *Cent. 5. cap. 7. Col. 774. &c.*

credite and prerogatiue thereof, especially this *Leo*, and Gregorie also not a litle. All this, as it is in the *Centuries* discourſed, we confeſſe, and withall iuſtlie miſlike and condemne that ambition in thoſe Biſhops: but what gather you hereof *M. R.* for your purpoſe? doth this prooue the Popes ſupremacie? doth this diſprooue *Maſter Iewells* chalenge? Doe the learned Proteſtants alſo confeſſe the ſame? what notable and ſhameles vntruthes are theſe? Not one of all theſe examples alledged, doth argue the Popes vniuerſall power or headſhip ouer Chriſts Church, nor commeth neere vnto it. That *Leo* calleth it the *chiefeſt Church*: that he requireth *Anatolius* Archbiſhop of *Conſtantinople* to make relation vnto him, if anie matter of controuerſie ſhould ariſe: that he willeth *Maximus* Archbiſhop of *Antioche* to write to the ſea Apoſtolike, how the Churches there encreaſe: that he reprooued other Biſhops, if they did ought amiſſe: that he appointed in ſome places orders, and ceremonies, and did theſe and manie other ſuch things, as in his epiſtles is manifeſt, although he tooke vpon him more then he might or ought, & for aduauncement

Great and many vntrueths auouched by M.R.

of

of his owne ſeat, encroched much vpon the libertie of other Churches, yet neuer ment he to make himſelfe *vniuerſall Biſhop, and head of the Church*, which your Pope claimeth, and *M. Iewell* denieth. This was his endeauour to lift his chaire aboue the reſt, to be accounted a chiefe Biſhop, to be had in greateſt regard, to procure to his ſeate a principall reuerence, to obtaine priuiledges, and prerogatiues aboue others: but of this pontifical power, & vniuerſal iuriſdiction, which afterwards your Popes vſurped, he neuer dreamed, for ought that you haue alledged, or can furthermore alledge out of his Epiſtles. And though you could, what had you greatlie gained againſt *M. Iewell*, who requireth a lawfull and irrefragable teſtimonie, his being partiall, as in his owne matter, and for his owne commoditie? Yet how farre *Leo* was from the papall ſupremacie, may in one example appeare, that he had not authoritie to call a councell, but was faine to be an humble ſuter to the Emperour, that he would by his commandement ſummone a councell of Biſhops in *Italie*: (which yet he obtained not) that the ſame *Leo* fell on his knees before *Valentinian*: to haue a councell by

Though Leo dealt in moe matters then appertained to him, yet was he faire from the top of the papal ſupremacie.

Epiſt. 33.

Leo was of mean iuriſdiction and authoritie in reſpect of the pope.

that a Councell by the Emperour *Martian* being called at *Chalcedon*, he laboured instantlie to haue it somewhat differred vntil a more conuenient time, & could not preuaile. Doth it not euidently hereby appeare, that he was not accounted, neither by the Emperour, nor the Byshops of Christendom, *Head of the Church*, & *vniuersall Byshop*? And this is the thing in controuersie, whereof you haue not shewed anie proofe as yet, for all your childish bragging: and what you will hereafter doe, I need not greatlie stand in doubte.

For your demonstration following, pag. 150. which you full ignorantlie and vainelie commend, comparing it to the brightnes of the sunne in a sommers daie, hath no light at all in it, to shew that thing, which you haue taken in hand to prooue, no more then the moone in the wane giueth light to passengers at midnight. And doubtles vnles the Lord had in his displeasure towards you, bereaued you of common iudgement and reason, you could not yeald your vnderstanding captiue to such loose and light perswasion. The question in controuersie is, whether the Pope were acknowledged for head of the vniuersall Church within

six

six hundred yeares after Christ. This you say appeareth by the confession of the *Centurye* writers: and so you translate out of them many authorities, which being all put in one, conclude nothing to this purpose in the end. They shew how the Popes haue laboured to get superioritie to themselues, especially in the example of *Leo*, who as he was learned and eloquent, and stoutlie mainteined the Catholike faith against *Eutyches*, so is he trulie noted of ambition more then beseemed the minister of Christ. But admitting the Popes testimonie for the Popes primacie, what haue you found in the *Centuries* against *Master Iewell*? that they warned Bishops of other prouinces to come to generall councels? this is not the thing we require. Let them write to whome, and whither they list: this officious writing prooueth not vniuersalitie and supremacie of power, as any man maie easilie vnderstand. That *Leo* could not appoint a Councell, that he sued to the Emperour to call a Councel, that the Councell was gathered by the Emperours, not by the Popes authoritie, I haue alreadie shewed. What maketh then the writing of a fewe letters to prooue the Popes power in sum- *Cent. 5. p. 781. 782.*

moning councells ? that they were presidents in generall councels? And can you or dare you auouch that this was so in all generall councells ? And though it were, what matter maketh it for your purpose? A generall councell must haue a president: which presidencie if it were graunted to the Bishop of *Rome* in respecte of his place, which was the first amongst Bishops, will you of your wisdome hereof gather, that he was *Vniuersall Bishop*, and head of the Church ? A senslesse and franticke conclusion. That he confirmed generall Councells ? This is like the rest, a worthy reason forsooth. All Bishops were bound to maintaine and approoue the godly decrees of councells, that so heresies might be represſed, and the puritie of religion preserued. Is it then a great maruell, if the Bishop of *Rome*, that was accounted first and chiefe, confirmed good councels, and disanulled wicked ? whoe is he that hath the reason of a man, that will hereof conclude in sadnes and sobriety the popes supremacy ? If *M.R.* be blinded, it is no wonder. All this, and ten times as much, can not prooue that the Pope is the head of Christs Church, or that he was so esteemed

steemed in the primitiue age: and therefore that you alleadge out of *Luther*, that before *Bonifacius* the third, in the daies of wicked *Phocas* the Emperour, the Bishops of Rome had no greater authoritie then other Bishops, is true. For albeit they had gotten greater priuiledges of honour and other preferments, partlie through the reuerent opinion, which the Emperours & Bishops had of them, partlie by their owne seeking, as appeareth in stories moste euidentlie, yet soueraintie of power, and iurisdiction ouer the wholl Church had they none, vntill *Phocas* the tyrant bestowed it vpon *Boniface* the Pope, a worthy founder of the Popes Antichristian supremacie.

How *Leo* behaued himselfe in magnifiing his owne dignitie aboue measure, is to plaine by his writings: so as although he thought nothing lesse, then of that pontificall supremacie and authoritie which afterward in that seat of Antichrist was erected, yet hath his pride bene iustlie and worthelie reproued, for claiming more honour then belonged vnto him. But you must remember that all authoritie and honour is not that vniuersall supremacie of power, which your Pope chalengeth and pag. 154. &c.

vsurpeth: the which neither *Leo* desired, nor yet *Gregorie* the great, who succeeded him in that sea almost two hundred yeares after, did exercise, for anie thing that you haue alledged in proofe thereof.

Centur.6.p. 425. The *Centurie* Collectours declare indeed how that mystery of iniquity wrought and encreased then in the Romane sea, in that the Bishops thereof tooke vpon them more rule and authoritie ouer their brethren, then they ought: and namelie this *Gregorie*, in whome the vertue & godlines of Romane Bishops died. But haue you found in the *Centuries* such plaine proofes of the Popes supremacie, as you affirme? First, you bring nothing, but the speaches or practises of *Gregorie*, who was a Bishop of Rome: secondly you can not thereof gather that he was vniuersall Bishop, or head of the Church. For that he *calleth the Apostolicall sea head of all Churches*, he meaneth nothing else, but that it was the chiefe Church, which is confessed. That he saith, *the Church of Constantinople is subiect to the Apostolicall sea*, whoe denieth this? but what subiection meane you, *M. R?* that the Romane Church had power ouer the Church of *Constantinople*, to commaund, ordaine

Gregorie the great was no Pope, such as the latter popes haue bene.

Regist.lib. 11. ep.54

Lib.7.ep.62.

ordaine, diſanull at her pleaſure? that is vt-terlie falſe, and diſprooued by all ſtories that haue written, teſtifiing that the Church of *Conſtantinople* accounted her ſelfe equall in all priuiledges to the Romane, ſaue only that the Roman in order was the firſt. That he intermedled in the doings of certaine Biſhops of diuerſe prouinces, it is euident: but not in all Churches of all prouinces ouer the world. For the Church of Chriſtendome was then deuided into partes, & the ſame were aſſigned to the gouernment of Patriarches. The Romane prouince was greateſt, containing the Churches of the weſt: wherein *Gregorie* had authoritie, not by Gods worde, but by appointment of man: and yet his authoritie was no other, but the ſame that the other Patriarchs practiſed in their prouinces, & namelie *S. Chryſoſtome* long before *Gregorie* ouer *Thrace*, al *Aſia*, and *Pontus*, as *Theodoretus* writeth. *Throd. lib. 5. cap. 28.* What can you alledge more for *Gregorie*, then I can for *Chryſoſtome*? *Gregory* reproo-ued & corrected Biſhops of *Cicilie*, *Africke*, *Spaine*: *Chryſoſtome* puniſhed and depoſed Biſhops of *Thrace*, of *Pontus*, of *Aſia*. Hereof is concluded no leſſe the ſupremacie of *Chryſoſtome*, then of *Gregorie*: ſuch

notable demonstrations can you make.

Pag.139.&c.

Yea how much *S. Gregorie* alwaies abhorred that tyrannicall supremacie, which your Pope of long time hath vsurped ouer the Church, is manifest, in that he so often & so bitterlie inueieth against the name of *vniuersall Bishop*: which he would not haue done, condemning it wholly as most wicked, vnlawfull, ambitious, profane, Antichristian, if he had thought his owne episcopall gouernment and iurisdiction had extended ouer all Churches. For as *Iohn* of *Constantinople* chalenged that name, in the same sense & meaning doth *Gregorie* reiect it; but *Iohn* meant onelie thereby to make himselfe a chiefe Bishop ouer all Bishops, and to bring vnder his iurisdiction the wholl Church of Christ: and therefore it is euident, that *S. Gregorie* vtterlie misliked, that anie Bishop whosoeuer should haue an vniuersall authority ouer the whol Church, which is to bring the Church in subiection vnder him.

S. Gregorie was not onelie himselfe no vniuersall pope, but hath also in plaine words condemned both that office & title vniuersallie.

That this was the meaning of that title of *vniuersall Bishop*, *S. Gregorie* himselfe doth testifie in these words, *who by the name of vniuersall, goeth about to make subiect to himselfe all the members of Christ.* And doth

Lib.4.epist.38.

not

not your Pope affirme, profeſſe, defend, proclaime by all meanes poſſible, that all the members of Chriſt muſt be ſubiect to him, and that no hope of ſaluation remaineth for anie, but ſuch as continue in his obedience? Then denie if you can, but that the ſelfe ſame authoritie which *Saint Gregory* reprooued in *Iohn* of *Conſtantinople* your popes haue approoued in themſelues, euen this laſt 13. *Gregorie*, who latelie deceaſed: and therefore by iudgement of *S. Gregorie* manie hundred yeares agoe they are Antichriſtian Biſhops, and not Catholike paſtors of Chriſtes Church. Wrangle all ye can, *S. Gregorie* hath plainlie condemned your Popes for taking vpon them both the name, and office of vniuerſall Biſhops. *Andreas Fricius*, whome here againe you alledge, I haue not to deale with all: what thing was meant by this name of *vniuerſall Biſhop* may better be learned of *S. Gregorie* himſelfe, whoe knewe beſt the meaning thereof. If you require further proofe, conſider that *S. Gregorie* reporteth alſo that the *councell of Chalcedon* offered that name to *Leo*, but he would not accept of it. Did the Councell meane to take from all other Biſhops of the world,

The popes of Rome with their vniuerſall ſupremacie long ſince condemned by Saint Gregorie a Biſhop of Roma.

Lib. 4. ep. 32.

yea themselues, all bishoplie grace and power? what madnes is it thus to thinke? what impudencie to stand in maintenance thereof, as you doe?

Further, when the Bishop of *Alexandria Eulogius*, in a letter called *Gregorie vniuersal Pope*, meant he to depriue him-selfe of all bishoplie authoritie? Nothing lesse. And yet *Saint Gregorie* reproueth him for so writing, and will not suffer himselfe to be so called. The name then signifieth that vniuersall authoritie ouer all Bishops and Christians, which *Iohn* claimed, and your Popes obtained, and long practized, and will not yet giue ouer. This was vnlawfull in *Iohn*: this *Gregorie* condemned not onely in others, but in the Bishops of Rome also: therefore your Popes by witnes of *S. Gregorie* a Pope, are clearely conuicted of vnlawful and Antichristian vsurpation. If your Pope refuseth this name of *vniuersal Bishop*, why doth *Bellarmine*, his greatest diuine, recken this for one of the Popes names of dignitie? but chieflie why doth the Pope mislike the name, and allowe the thing signified by the name?

Lib. 7. epist. 30. Indict. 1.

Contro. 3. Quæst. 4.

Concerning the two other articles, of

pag. 164 &c.

Reall

Reall preſence, and ſacrifice, you are content to ſaie litle, which in effect is nothing. For what haue you brought to prooue either of theſe your opinions? you tell vs *Saint Gregorie* was a Prieſt, and ſaid Maſſe according to your popiſh faſhion: but who will beleeue your report, you haue tolde vs ſo manie vntruthes? That *Bibliander* calleth him the patriarch of ceremonies: that *Melanæthon* ſaieth, he horriblie profaned the communion: that *Illyricus* rehearſeth out of a popiſh writer certaine of his miracles about the ſacrament: that *Paulus Vergerius* hath written a booke againſt his trifles & fables: that *M. Bale* preferreth *Latimer* before *Auſten* the monke, whome he ſent into England: that the Biſhop of Wincheſter, *M. Horne* calleth this *Auſten* a buſſard: what maketh all this (I beſeech you) againſt *Maſter Iewells* chalenge? how conclude you hereof your *Real preſence*, or your *ſacrifice of the Maſſe*? ſurely your maſters that ſet you on worke, and made you an inſtrument to publiſh theſe thinges, abuſed you much, that you might abuſe others more.

It is not Auſten that he calleth ſo, but *Bonifacius* whome they name the Apoſtle of Germanie.

To *Luthers* iudgement of *Saint Auguſtine*, that after the Apoſtles the Church pag. 164.

had

had not a more excellent and worthy doctor then he, I willinglie subscribe: but *Luther* accuseth the *sacramentaries* (as he calleth them) for mangling and abusing him in the question *of Reall presence:* herein I haue nothing to answere in *Luthers* defense. *Saint Augustine* teacheth no otherwise of Christes presence in the sacrament then we do, as by the large treatises that haue bene written of this matter, doth appeare: yea neither *Zuinglius*, nor *Caluin*, nor anie other of our side, hath more fullie and directlie written a gainst the Real and corporal presence of Christ in the supper, then *S. Austen* hath in sundrie places. That *Luther* iudged otherwise, it was his errour, which he retained of his olde leauen, wherewith in time of papistrie his iudgement was corrupted. Hereof what argument can you frame against *M. Iewell?* some thing would you faine saie, but your words haue no pith of reason in them.

pag. 168. *Saint Chrysostome* (you saie) hath written six bookes of *Priesthood*, and none of *ministerhood:* verilie this is a verie poore argument for the *sacrifice* of your *Masse*. If this reason holde from the authoritie of *Chrysostome*, I trust the like will not be denied,

taken

taken from the authority of the ſcriptures. Inthe new Teſtament, *Miniſters* are named ſix and ſix times, *prieſts* in your ſenſe neuer: therefore no Prieſthood remaineth, and ſo by conſequence no ſacrifice. But concerning the name of *Prieſt*, how it hath bene vſed of the auncient writers, not in tne proper and naturall ſenſe, but after the common cuſtome of ſpeach, I haue alreadie before declared. Thus haue you *M.* R*ainolds* vttered all your skill in confutation of the Biſhop of *Sariſburies* chalenge. Howbeit if *D. Harding* were aliue, I ſuppoſe he would thinke you had deſerued ſmall thankes. Medle no more *M.* R*ainolds* in this matter: the more ye ſtirre, the leſſe ye preuaile: your learning is not much, your iudgement is leſſe, you are but a weake inſtrument to deale with him, whom *D. Harding* could not match. *M. Iewells* chalenge is prooued wiſe, true, learned, to the praiſe of Gods trueth, ſhame of papiſtrie, and worthie commendation of that famous Biſhop, whoſe memorie is euerlaſting, and moſt honourable among the godlie.

CHAP.

CHAP. 8.

Of Bezaes translating a place of scripture, Act. 3. and of the Reall presence.

pag. 170. &c. *After Rainolds* leaueth *M. Sewell*, and proceedeth to maintaine a quarell of *M. Martine* against *Bezaes* trãslation of certaine wordes vttered by the Apostle *Saint Peter*, and recorded by *S. Luke. Act. 3. v. 21.* It were a vanitie to spend manie words about so small a matter: and therefore suffering, this man, that knoweth no measure either of speaking, or holding his peace, to talke his pleasure, I wil herein vse no more wordes, then the thing requireth, that is, as few, as I can possiblie.

The wordes are these, ὃν δεῖ μὲν οὐρανὸν δέξασθαι, in latine, worde for worde, *quem oportet quidem cœlum recipere:* the wordes both in Greeke, and latine are ambiguous, as any man may see: in which respecte *Beza* thought better to translate them thus, *quem oportet quidem cœlo capi*, which, in effect and true meaning, is

is al one with the other, but yet ſome thing plainer. This worthie matter you handle by ſeuerall pointes, as becommeth a man of ſuch diſcretion.

Firſt, you ſay, *it is ſaucy and malapert for any man, of purpoſe to reſtraine that, which the holy ghoſt hath left at large*. If this be ſo, then hath your vulgare interpreter bene ouer ſaucy and malapert often times. Examples of ſuch ſaucines I might alledge many in his tranſlation, if cauſe required. I graunt a man cannot be too preciſe, and religious in tranſlating the wordes of holy ſcripture: and that it ought to be the eſpeciall care of a godly tranſlator, neither to reſtraine, nor enlarge any thing, as farre forth as he may performe by skill and diligence: for ſo much as the text may afford a doctrine, ſometime in his original and naturall wordes, which by altering in the tranſlation is ſoone marred. But theſe admitt no other ſenſe, then one; & therefore no matter whether a man ſay, that *heauen muſt receiue Chriſt*, or *Chriſt muſt be receiued in heauen*; the meaning is all one. For as for the conceite of ſome, which you affirme may perhappes be true, that Chriſt ſhould receiue heauen, it paſſeth al 1. pag. 172.

compaſſe

compaſſe of reaſon or diuinitie. Howe, I pray you, doth Chriſt receiue heauen? by his diuine power? but the Apoſtle ſpeaketh of Chriſts aſcenſion, as in the text appeareth, and all interpreters vnderſtande the wordes: how then doth Chriſt receiue heauen in his humanitie, wherein he aſcended, and whereof the Apoſtle ſpeaketh? tell vs if you can. Againe, why ſaith the Apoſtle *vntill the time that all things are reſtored*, if he meane that Chriſts diuinitie receiued heauen, which then receiued it no otherwiſe, then it hath euer, and ſhall euer receiue it? for that by taking heauen ſhould be meant the rule and gouerment of heauen which Chriſt at his aſcenſion receiued, this interpretation I know ſeemeth but abſurd to your ſelfe: and therefore you may leaue it for others to defend, whome for this matter *Beza* hath fully anſwered. Your ſecond & third points, wherein you vrge and proſecute *M. Martins* reprehenſion, I omit, as vnworthie of anſwere. *Beza* tranſlated the place trulie in ſenſe, as your ſelfe cannot deny: the cauſe that mooued him a litle to alter the wordes, was to auoide doubtfull and ambiguous conſtruction. That *Illyricus* is not contented with

with this translation, what maruel, seeing he wil haue Christs body contayned in no place? If you be of his iudgement, you may vse his authoritie against *Beza* herein. But where hath *Caluine* reproued *Bezaes* translation of these wordes? why haue neither you, nor *Gregorie Martine* noted the place, or set downe the reprehension? you haue good cause to be ashamed of such egregious trifling.

Beza hath sufficientlie cleared his translation from charge of corruption in sense by *S. Nazianzens* authoritie, whoe reporteth in Greeke, these wordes of *S. Peter* euen altogether in such sorte, as *Beza* hath expressed them in his latine translation. So all you haue to say against *Beza* or me in this matter, is for rendering a verbe *deponent* by a verbe *passiue*, keeping therein the sense moste trulie, and exactly. pag. 175. *Nazianz. de filio Cons. 2.*

Your friuolus inuectiue against our translations and translatours, I passe ouer. *M. Martine* hath written of this matter so much already, as your wholl Colledge of *Rhemes* could vtter: vnto whose vnlearned and weake discourse, which he calleth (*a discouerie*) a learned Doctor hath made answere long agoe. The answere you haue pag. 176. *Martins discouerie.*

amongst

amongst you, confute it if you can. Otherwise in this behalfe thinke your selues fullie satisfied.

pag. 178. &c. Here are we entred into a large treatise of *Reall presence*, for which *M. Reinolds* seemeth to be verie zealous and carefull, lest it should receiue some discountenaunce by the former words of *S. Peter*, as needes it must, translate them how you list, so you translate them trulie. For *Saint Peter*, speaking of Christs humanitie, saith, that *heauen must receiue him, vntill the time that all things are restored.* Act. 3. 21. Hereof it followeth, that Christ as touching his humanity is not receiued or contained in the sacrament, or els in any other place, then heauen. This is a plaine, a certaine, an inuincible trueth: so not we haue taken from you Christs *Reall presence*, but Christ, in carying vp his bodie out of this world into heanen, hath himselfe actuallie ouerthrowne your fantasticall imaginations of his bodelie and carnall presence on the earth.

Christ ascending in his humanity into heauen hath left no place for Reall presence in the sacrament.

Before you come to answere this argument, according to your olde wont, you speake and spend much idle talke, wherein nothing asketh answere, but that by conference

ference of other places you would weaken the force of the word, δέχομαι which *Saint Luke* vseth in reporting *S. Peters* wordes. For you saie that this prooueth Christs bodie to be contained in heauen no more, then *Saint Luke*, writing that *Samaria receiued* the word of God, affirmeth the word of God was contained in *Samaria*. An obiection doubtles that came from a deepe vnderstanding: to make the word of God, which was to be preached ouer the wholl world, of like nature with a bodie, which must be contained in one place. If you can see anie thing, you may soone see that the word, *receiue*, is otherwise taken here, as also in the two other places, which you alledge of *receiuing* children and Apostles in Christs name. *Saint Peter* speaketh of locall receiuing or containing: the other places vnderstand a receiuing of reliefe, or entertainement. Your reproches, as they well become your person, so being vsuall, require no answere, but are to be contemned. δέχεσθαι. Act. 3. 14.

Being come to the matter in hand, you shewe your selfe more hotte and hastie in words, then discrete or pithie in your arguments. For that I saide it is a contradicti- pag. 183.

on, to maintaine that one and the same bodie should together both be visible & inuisible, circumscriptible and incircumscriptible, as you do moste fondlie imagine and teach of Christs body, you charge me with infidelitie for denying gods omnipotency, which euerie Christian professeth in the first article of the Creede. Of Atheisme and infidelitie take heede your selfe, *M. R.* you haue alreadie made a dangerous step. God forbid I should be guiltie of that sin, wherof you do without all conscience or reason accuse me. God is omnipotent, and euer was, and euer wilbe. But his omnipotency prooueth not your *Reall presence*. For haue you learned to conclude, that seing God is omnipotent, and hath power to doe all things, therefore he doth al things, yea offereth violence to his owne body for maintenance of your absurd & hereticall assertions? must Gods omnipotency attend vpon your fansies? Cannot god be omnipotent, vnles your real presence be graunted? No such matter, thankes be to God: & so your accusation of infidelitie is vaine and childish. Albeit I suppose you are not ignorant altogether of your owne scholastical doctrine concerning Gods omnipotency.

The papists to prooue their Reall presence are faine to flee to Gods omnipotencie, and thus to argue: god is able to make his body Reallie present in the sacrament, therefore so he doth.

Your

Your ſchoolemen teach that *God cannot do any thing wherein a contradiction is implied: & that all other things he can doe, and therefore is omnipotent.* But herein a manifeſt contradiction is implied, that Chriſts body ſhould be viſible and inuiſible togeather, that it is compaſſed and circumſcribed in one certaine place, and that alſo it is contained in an infinite number of ſacraments, without any circumſcription of place. And thus your owne ſchoolemen teaching, and that trulie, that god cannot doe any thing, wherein is included a contradiction, becauſe he cannot lie, haue in deede grounde to powder your conceit of Real preſence, which without moſte cleare contradiction can neuer be maintained. For if Chriſts body be viſible, how is it then inuiſible? If Chriſts body haue all properties of a naturall body, whereof this is one, & that moſte neceſſary & inſeperable, to be contained and circumſcribed in one certaine place: how can it then be true that his body is in infinite places without any circumſcription at all? Neuer deny for ſhame, but if there be in the world anie contradiction, this is one. And yet here *Maſter Rainolds* taketh in hand to prooue contrary to

Thom. 1.9. 25.4.3.art.

The popiſh ſchoolemen confute the popiſh fantaſie of Reall preſence.

M.R. goeth about to proue that God can make two contradictorie propositions true.

the doctrine of their owne ſchooles, that God worketh as flat contradictories, as this: then which none can be deuiſed more flat. But theſe examples, *Maſter Rainolds*, which you bring, are nothing like this, whereof I ſpeake.

For concerning the holie virgins birth, therein is no contradiction. There was a miracle indeed, that a virgine ſhould beare a ſonne contrarie to the courſe of nature. For to be a virgine, & yet to haue a childe, are not contradictorie, if ſhe haue conceiued and brought forth by miracle, as did the bleſſed virgine: but to be a virgine, & not a virgine at once, this is the contradiction. So for Chriſts bodie to be viſible & inuiſible, locall and not locall at once, is in euerie reſpect the like contradiction: and therefore impoſſible to be true.

M. R. obiections nothing to the purpoſe.

Your other example of Chriſts entring in, the dores being ſhut, what ſhewe of contradiction hath it? Can you prooue he entred through the dores? and if he did, then was there an alteration of qualities, & that by miracle, either in Chriſts bodie, or in the dores, but no contradictiõ in nature: vnles you know not what is a contradiction. Your third and laſt example of the fire

in

in *Nabucadnezars* ouen, which conſumed the Miniſters, but hurt not thoſe that were in the middeſt of it, appeereth to be of no waight, by that hath alreadie bene anſwered. You imagine belike that in euerie miracle a contradiction is implied: which is abſurde. If you can prooue that this fire was both hot and colde, then you ſaie ſomething to the purpoſe: but that it burnt vp ſome, and hurt not others, is no cõtradiction, becauſe by miracle the force thereof was repreſſed. Thus are you truly and fullie anſwered to your ſimple ſophiſmes: and your Real preſence is diſprooued by the eternall lawe of God in nature, wherevnto he hath euen bound himſelfe, neuer to doe anie thing, wherein there is a contradiction to be found, as your owne Diuines haue wel and truelie taught. Then may you ſee that my argument was not taken out of *Ariſtotle* and *Euclide*, as you ſaie, but is grounded vpon the eternall decree, and moſte vnchangeable trueth of God: to which your Real preſence muſt giue place, being nothing els, but an irreligious and cõtradictorius deuiſe of your owne braine.

By this is anſwered that which followeth, wherin are alledged certaine miracles, pag. 185.

vainly & altogether from the purpose. The question is not, whether is more repugnant to nature, to be borne of a virgine, or a bodie to be incircumscript (although herein you speake without reason or authoritie) but whether it be either agreeable to nature or Gods wil, that one & the selfe same bodie be at once *circumscript* and *incircumscript*, as you defend Christs bodie to be.

M. T. affirmeth heretical vntruthes of Christs body.

First you saie *the bodie of our saiiour Christ was incircumscript in his natiuitie, resurrection, & ascension.* Although this be moste false and hereticall, destroying the trueth of Christs humanitie, yet if it were graunted, it argueth nothing, vnlesse you will saie, that when it was incircumscript, it was also circumscript, as now you affirme of the same bodie: for you confesse his body is circumscript, and yet you say the selfe same bodie is incircumscript: and herein is an euident contradiction, which when you labour to defend, what do you els, but with intollerable boldenes maintaine moste monstrous absurdities?

Likewise *S. Peters* bodie you saie was incircumscript, by *Paulinus* authoritie, who saieth *S. Peter* came out of the prison being shut. And meant *Paulinus*, that *Saint Peter* came through the walls or dores of

the priſon? ſo ſaith not the ſcripture. If the yron gate opened of it owne accord vnto him, why alſo might not the dores of the priſon open, and giue place vnto him?

Secondlie you ſaie, *Chriſts bodie was inuiſible, when he paſſed through the midſt of them, that would haue caſt him downe headlong from the hill*. This is more then you learned in the text. The ſcripture ſaith that *he paſſed through the middeſt of thē*: But not, that he paſſed inuiſiblie. Chriſt was able to eſcape their hands as wel being viſible as inuiſible. Alſo *Elizeus* was inuiſible, you ſaie, and I ſaie, it is vntrue. For though the *Syrians* ſawe him not, yet remained he ſtill viſible: but the Lord caſt a miſt before their eies, and ſtroke them with blindnes, that they could not ſee him: and ſo the ſcripture plainly affirmeth. The ſame may be ſaid of *Felix*, whome his enimies could not ſee being amongſt them. It was the Lord that ſhut their eies, & blinded them with giddines, who hath (as by this your reaſoning may ſeeme) taken frō you alſo all your light of vnderſtanding. Luc. 4. 30. 2. King. 6. 18.

Thirdlie you ſaie, *the firſt heauen, according to the opinion of Philoſophers, being a perfect naturall body, is notwithſtanding in no place.*

Be it euen so: then I saie, it is not in a place. Saie you the same of Christes bodie, and then shall you prooue your selfe to be a perfect heretike: and so must you saie, orels you saie nothing to the question,

Can you denie, *M. Rainolds*, but that Christes bodie is altogether of the same substance with our bodies, and hath the properties of a true and naturall bodie? speake plainlie, and tell vs your minde, lest you giue vs cause to doubt of your soundnes in this article, as you haue here giuen verie great. For if you confesse this to be true doctrine, as you must, vnlesse you be indeed one of those heretikes that held the contrarie, why bid you me looke how I free my selfe from the filthie and wicked heresies of the *Ebionites* and *Nestorians*. Marke I beseech you (good reader) how this prating patrone of Reall presence, would haue it seme to sauour of wicked heresy, to affirme that Christs bodie is a true bodie, consubstantiall to ours: and all this, because the same wicked heresie of reall presence can neuer be defended, vnlesse this be denied. Yea *Master Rainolds* saith, those heretikes not onelie *maie, but must thereof infer, that Christ was begotten betwene*

M. R. saieth it is heretical to affirme, that Christs body is consubstantiall to ours.

our

our Ladie, and Ioseph. Wherein as he hath auouched a plaine hereſie, which he cannot cleare him ſelfe from, vnleſſe he will openlie recant his owne wordes: ſo is it moſt falſe, that he ſaith it muſt be inferred hereof, that Chriſt was begotten as other men. No ſuch neceſſitie, *Maſter Rainolds.* That he was miraculouſlie borne of a virgine, is no reaſon but that his bodie may be of the ſame ſubſtance with ours, a true and naturall bodie, indued with the ſame qualities and properties, that ours are, ſaue ſinne, from his conception, and glory from his aſcenſion: whereof in ſaying it muſt follow, that Chriſt was not borne of a virgine, you haue vttered in plaine tearmes an hereticall aſſertion: defend it, or retract, whether you will. For if this follow thereof indeed, which is hereticall, then that muſt of conſequence be hereticall, which yet is a moſt true and Catholike doctrine.

A third anſwere you make out of *Chryſoſtome*, who ſurelie anſwereth nothing at all for you? He exhorteth that we beleeue Chriſtes words, *This is my bodie*, to be true, although we ſee not his bodie with our eyes. And whoe confeſſeth not this? we graunt that the bread is Chriſtes bodie, as pag. 188.

Chryſoſtome obiected by M. R. maketh againſt him.

Chriſt

Christ said, whoe euer said the truth. But the meaning is, that the bread is a sacrament of Christes bodie, as *S. Chrysostome* in the same homilie twise or thrise in plain speach affirmeth: not that the bread is chaunged into Christes naturall bodie, which *Chrysostome* neuer once dreamed of. And that you may perceiue he meant no transsubstantiation, the same he said of this sacrament, he also saith by and by of baptisme: wherein your selues accord with vs, that no transsubstantiation is wrought. As Christ is in the supper, so is he in baptisme: inuisiblie, mystically, truelie in both: carnallie, bodilie, reallie in neither. *Chrysostome* hath spoken neuer a worde for you.

Chrysost. Hom. 83. in Mat.

But *M. Rainolds* according to his manner transslateth a pace out of the *Centuries*, out of *Melanchthon*, *Westphalus*, and *Luther*: & with their sayings filleth a number of pages, onlie to shew there is a difference of iudgement among the protestants about the sacrament: which to be indeed true al the world knoweth. But what hereof will you haue your Reader to conclude, when he seeth that *Luther*, and some others mislike our doctrine, and reasons concerning the sacrament of Christes supper? That neither

pag. 189. &c

Controuersie among the Protestants about the sacrament confessed.

neither he, nor we teach thereof a right? That you hould the true part? That no credit in other pointes is to be giuen to anie of vs all? This is the marke whereat you aime here, & els where, in citing ſo manifold teſtimonies out of our writers: which ſleight although you muſt confeſſe is falſe, and knowe your ſelfe there is no plaine dealing nor ſoundnes therein, yet you are content for aduantage to ſet it out with greateſt countenance, that it may bleare the eies of the ſimple. If *Luther* teaching otherwiſe of the ſacrament, then *Zuinglius* and *Oecolampadius* did, diſputed againſt their reaſons, this is no matter to maruell at: for graunting the premiſſes to be true, it is to late to denie the concluſion.

The argument that is grounded onelie vpon reaſon, in matters of Religion and faith, we graunt moſte vnfainedlie to be no lawfull weapon in the Lords warfare. And therefore whatſoeuer they haue ſaid againſt Philoſophie and reaſon, when it diſagreeth from the faith, which in the ſcriptures we learne, all that we allow with all our heartes, and neuer vſed thus anie argument taken from naturall reaſon againſt either you, or *Luther*. For reaſon muſt

Arguments taken from reaſon in matters of Religion what force they haue.

must submit it selfe to faith we know, faith must not be restrained or stretched according to reason. But when reason is not controlled of faith, then I thinke you will not say, but an argument builded vpon reason maketh a necessary proofe. Now in this matter faith and reason are not contrary: no faith teacheth that Christs body is without the properties of a true body: al reason prooueth, that if Christ haue a true body, as he hath, then his body is indued with natural qualities and properties of a body. Reasoning against this sound & immutable reason, you plainely shew your selues to be void of reason.

Now that one and the same body (as Christ hath but one onely body) should be at once of contradictory dispositions, as namely both visible, and inuisible, both in a certaine place, & in no certaine place, as you teach, and boldly, but moste vntruly maintaine, this is contrary not onely to reason, but also to faith, which teacheth that God cannot lie, and therefore neuer can make two *contradictories* true; for in the one alwaies an vntruth of necessitie resteth. As for example, if Christs body be alwaies visible and circumscripte, then is

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it a manifeſt lie, to ſay, the ſame body is inuiſible and incircumſcripte: but Chriſts body is alwaies both viſible & circumſcripte: and therefore in ſaying his body is inuiſible and incircumſcripte, you cannot be excuſed from vntruth and contradiction. In faith is no contradiction: in your aſſertion there is a foule and palpable contradiction: wherefore your aſſertion is not of faith. If I had to deale with *Weſtphalus* or *Illyricus*, further would I anſwere there ſpeaches: but as you make them here to ſerue your purpoſe, I haue not any more to ſay vnto them. Then leauing them, I returne to your ſelfe *M. R.* to examine what you bring for defenſe of the cauſe, which you haue taken in hand to maintaine.

The teſtimonies of *Cyrill* and *Damaſcen* you lightly paſſe ouer. *Cyril* ſaith that *Chriſt touching the preſence of his fleſh is abſent from vs*. Which though it be contrary to your Reall preſence, yet you ſay, you beleeue as your *Creede*: your beliefe perhaps is according to ſome new Creede: for of this beliefe, one parte cannot ſtand in the ſame Creede with another. Firſt the true, auncient, and Catholike creede teacheth, that Chriſt

pag. 198. *De Trinit. lib. 2.* The fathers againſt the Reall preſence.

Christ is ascended into heauen touching his humanitie: whereunto *Cyril* agreeablie writeth, that *he is absent in flesh*. your new-fangled Popish Creede would haue vs beleeue, that Christ touching the presence of his flesh is in the sacrament. If his flesh be in the sacrament, then is not his flesh absent, but the scriptures, and fathers and al Catholicke Creeds doe set it downe as a ground of faith, that Christs flesh is onelie in heauen, and there remaineth vntill he come againe in carnall presence to iudge the world. What haue you to answere now? forsooth, now must you fal into your former contradiction, that *Christs flesh is visible in heauen, and inuisible in the sacrament*: which doctrine is repugnant to diuinitie, to reason, to sense, to all principles of truth, as you haue heard e already: or els must you say, that Christ hath two bodies, one visible, and an other inuisible: which though it be heretical, yet is it lesse absurde and vnreasonable then the other. But answere what you list, this is sufficient to ouerthrow your reall presence before God and all his saints, that Christs flesh is absent from vs: the sacrament is with vs: and therefore Christs flesh is

The true Catholike *Creed* is contraie to the Popish *Creed*

is not in the ſacrament. Your aſſertions are to groſſe; your anſweres are abſurd: your Reall preſence is a reall contradiction.

Cyrill, you ſay, was no ſacramentarie. No verely: for your ſacramentary hereſie was vnhatched in *Cyrills* time. But did *Cyrill* euer teach your reall preſence? a place you bring, that maketh nothing to this purpoſe. *Cyrill* ſpeaketh not a word of the ſacrament, but generally that Chriſt giueth vs his fleſh: which is true of thoſe alſo that neuer receiued the ſacrament. Wherefore *Cyrill* meant not any reall preſence, as you full ignorantly alledge him. He onely diſputeth againſt the infidelity or curioſity of ſuch as enquire, *How it is poſſible that Chriſt ſhould giue vs his fleſh to eate.* we know that Chriſt can giue, and doth giue his fleſh to all faithfull: and make no doubt, nor queſtion thereof. But thinke you all meanes of eating his fleſh is remooued, if reall preſence be denied? Conſider this point a litle better *M. Rainolds*; and I doubt not but you ſhall eaſilie eſpie your owne ouerſight. That you bring out of *Peter Martyr*, is idle. That which he ſaith, if *Cyrill* ſhould auouch, it were not to be graunted, your ſelues will not maintaine: namelie

Cyrill in Ioh. lib. 4. c. 13.

A popiſh ignorant argument, Chriſt geueth vs his fleſhe to eate: *Ergo* we eate Chriſts fleſh Really in the ſacrament.

that

that Christ doth dwell in vs corporallie, and mingleth his flesh with our flesh. Then to what vse serueth your reall presence? tell vs if you can: but prooue by scripture that which you tell; els we shall not greatly regard what you tell vs.

Damascen you are content to handle as lightly. He teacheth against your reall presence, that the nature of Christs bodie remaineth circumscript and visible, as it was. So your fantasie of Christs body being present in the sacrament reallie, but incircumscriptly and inuisiblie, is prooued to be vainer then any dreame. Al you alledge at large for the reall presence out of him in an other place, may shortlie be dispatched. That Christ can make the bread his body, we graunt. For Christ being god can doe whatsoeuer he wil. Onelie shew that Christ wil make of real bread, his real flesh, and then this controuersie is brought to an ende. Christ indeede maketh the breade his body, not really, but sacramentallie. For Christ hath not a body made of bread, his body was made once of the pure substance of his blessed mother: and other body then this, or oftner made then once, hath he none. Whereof all doctrine that

Damasc. de orthod. fide. lib. 3. cap. 3.

Lib. 4. c. 14.

The Catholike faith teacheth that Christs body was made of the virgine once: the Popish faith that it is made of bread daily.

that teacheth Christs bodie is made of bread, is impious and hereticall: the popish doctrine of Reall presence teacheth that Christs body in the sacrament is made of breade, by changing the bread into his bodie through force of consecration: wherefore we may boldlie and trulie conclude that the popish doctrine of Reall presence, which *Master Rainolds* holdeth, but miserablie defendeth, is both wicked and hereticall.

CHAP. 9.

Of certeine places of S. Chrysostome touching the Reall presence.

TWo places out of *S Chrysostome* were alledged by *M. Martin*, to prooue the reall presence. The first out of his second homilie to the people of *Antioch*, wherein by an excellent and fit allegorie, he compareth our saiuour Christ to the Prophet *Elias*. For as *Elias* ascending bodelie

pag. 203. &c.

Chrysost. hom. 2. ad pop. Antio.

delie into heauen, left his cloake with *Elizeus* his scholler, so Christ the sonne of God ascending vp, *left his flesh with vs. S. Chrysostomes* meaning to anie that readeth the place is euident ynough: & *M. R.* though he multiplie wordes after his simple manner, yet my former answere he cannot disproue. That Christ left vnto vs his flesh in the holie sacrament, who euer doubted? that therein we receiue his true and natural flesh, we beleeue, we teach, and alwaies did. But the Real presence of his flesh, such as you maintaine *S. Chrysostome* neuer knew and we vtterlie denie. For can you reason thus, and reason trulie, that if Christ left vs his flesh, he left it in reall presence? this is the point: this proove if you can: els you talke to no purpose. Christ left his flesh, that is, a sacrament of his flesh, wherein is most truelie and effectuallie, but spiritually offered vnto vs, and of vs receiued, the very flesh of Christ.

Christ left vs his flesh: therefore he left it Really. A false popish argument.

Hauing spent manie vnprofitable and superfluous speaches, at length you force the comparison, and shew a threefold difference betweene *Elias* leauing his mantel, and Christ leauing his flesh. And are you indeed in your right vnderstanding? who, I praie

praie you, *M. R.* denieth this? you migh alledge not three onely, but three and three points of difference betweene *Elias* and Christs leauing the one his mantel, the other his flesh. This then being wholy graunted, what is your argument? will you reason thus, There is great difference between *Elias* leauing his cloake, & Christ leauing his flesh: therefore Christ left his flesh vnto vs reallie? If this be not your argument, frame an other your selfe as you can.

Straunge argumentes that M. R. hath learned of late to make.

The first difference is, that *Elias left his cloake, Christ his flesh.* Flesh indeed differeth from a cloake: & so the difference is cleare, but your argument is blinde. How Christ left his flesh, I haue said alreadie. 1.

The second, *Christ left his flesh with vs, & yet caried the same with him into heauen: Elias leauing his cloake lost it.* And how gather you hereof an argument for reall presence? Christ caried with him into heauen his flesh in the naturall substance thereof: Christ left with vs his flesh in a sacrament of his flesh. If you still vrge, that Christes flesh is there, and Christes flesh is here, let *Chrysostome* declare his owne meaning, whose wordes you seeke moste shamefully to abuse. For that *Saint Chrysostome* 2.

spake thus, not of the carnall and naturall substance of Christs flesh, but of the spirituall presence thereof, we maie perceaue by his wordes a little before of Elias: *Afterwards* (saith *S. Chrysostome*) *Elias was double: there was an Elias aboue, and there was an Elias beneath. Elias* touching his naturall substance of bodie and soule, was onely aboue: though in some kinde of presence true also it is, that *Elias* was beneath. Euen so our sauiour Christ in carnall presence of his bodie is aboue: but in an other manner, namelie in spiritual presence of the same he is beneath. This is *Saint Chrysostomes* plaine meaning: which God wot maketh full meanlie for proofe of real presence.

S. Chrysostome in his owne wordes driueth awaie all mistes of popish Reall presence.

3. The third difference, *Elias shed not his blood for his people, but Christ shed his blood, and imparted the same vnto vs.* And would you haue vs thinke, that because Christ imparteth vnto vs his blood, therefore we drinke it reallie? what should one answere such vnworthie and senseles arguments? Leaue your geasses, and speake to the purpose

pag. 209. Here you talke, as wel becommeth a man of your profession, fallie, vilelie, blasphemously

mouſlie againſt the true doctrine of Chriſts ſacrament. I am vnwilling to anſwere ſuch profane ſpeaches of an opprobrious & ſlaunderous enemie. So much onely wil I ſpeake as ſhall ſerue to ſtoppe the mouth of this railer. Doe we *thinke no otherwiſe of our communion, then as of common breade and wine, without all grace, vertue, and ſanctification?* doe we make it *a bare figure of Chriſt abſent? Haue we as good figures at our common breakefaſt, dinners and ſuppers?* Thus you ſay, but all the world knoweth you ſay moſte vntrulie. Common bread, common wine, bare figure was neuer any part of our doctrine: this is your vnlearned collection of that we deny the reall preſence. For had you but halfe an eye, you might ſee how this ſlaunder is eaſilie diſprooued. In baptiſme, a ſacrament of Chriſts owne ordinaunce, there is not anie reall preſence of Chriſts blood or body, as your ſelues confeſſe. Now if one had as hereticall a iudgement of this ſacrament as you haue of the other, he might charge you as iuſtlie for denying Chriſts reall preſence in the ſacrament of baptiſme, as you doe vs, for denying his reall preſence in the ſacrament of the ſupper. For if you

M. R. reporteth falſlie of our doctrine touching the ſacrament.

We denie Chriſts body to be Really preſent in the ſupper: *Ergo* we make the ſupper a bare figure of Chriſt. Thus our papiſtes vnlearnedlie reaſon.

reason with anie trueth against vs, that we make it common bread, common wine, a bare figure, without grace, vertue, or sanctifying power, because we affirme that Christ is not present carnally & grosselie therein: then must it as truelie and necessarilie follow, that the water of baptisme is common water, is a bare figure, is void of all spirituall effect: because in baptisme there is no reall presence. And surelie by this your kinde of argument it plainlie appeareth, you haue no other opinion thereof, then, as you haue said, of common water, wherein is neither grace, nor vertue, nor sanctification: and of a bare figure, such as you may haue enough, whensoeuer you wash your hands.

The popish argument maketh the sacrament of Baptisme no better then a bare element.

Certaine sentences of *Zuinglius* you snatch, to prooue we think as *basely & contemptiblie* of the sacrament, as you report of vs. *Zuinglius* saieth, it is nothing but a *commemoration*. *Zuinglius* meaneth not that the sacrament is onelie a bare remembrance of Christs death: he teacheth and protesteth the contrarie in a thousand places. His meaning is no other but to shewe, that Christ is not offered really in the sacrament, but that therein is set forth

vnto vs a remembrance of his ſacrifice: he oppoſeth *commemoration*, not to the ſpirituall preſence, and participation of Chriſt, but to the imagined reall and ſubſtantial preſence of Chriſts body. So when he ſpeaketh of *onely figures*, *nothing but breade*, he excludeth not the ſpirituall, but carnall preſence, and that with the breade is not ioyned any materiall thing beſides. Alſo that he compareth the ſacrament to a *Kings banner*, which is a token of his preſence, ſerueth onely to ſhew that Chriſt is not bodely, but ſpirituallie preſent. And therefore for ought you haue alledged, *Beza* hath truelie ſayd, that *there is no contrarietie betweene the doctrine of theſe moſt excellent men, Zuinglius, OEcolampadius, Caluine, touching the ſacramentes*. For they taught both ſoundly in trueth, and moſte conſonantlie among them ſelues. Bez. in epiſt. 1.

Thus all your notes following of difference betweene *Saint Chryſoſtomes* text, and my anſwere is diſcharged: and whatſoeuer els you bable in this place, to no purpoſe in the world, but to ſhew your ignorance.

The cloake, you ſay, *was a more liuelie* 1.

figure of Elias, then your bread and wine is of Christ. Now this toucheth neither *Zuinglius*, nor *Caluine*, but Christ himselfe, whoe appointed these to be figures and signes of his bodie. If you raile at Christ, no maruell though you raile at his ministers.

2. *By it Elizeus* you saie, *receiued great grace and strength: that your bread should giue grace is against your whole doctrine.* Indeed we say that with the bread is not mingled grace; for then both godlie and wicked should be partakers of Christs grace: but in the right vse of the sacrament, to the faithful person is giuen moste plentifull and excellent grace.

3. *The cloake*, you say, *had a vertue surmounting the habilitie of man*. Yet I trust you will not saie, this vertue and grace was in the cloake reallie, as you teach that Christ is in the sacrament. That you saie, *our bread is nothing but a signe or banner, as it were a maipole, or token of a tauerne*, such wordes doe well beseeme your spirit, *Master Rainolds*. The time will come, when the mouth of blasphemie shall be stopped.

The other place of *Saint Chrysostome* pag. 214. &c. hath lesse force for proofe of Reall presence, although *Master Rainolds* decke and

& garniſh it all he can, as if he would make ſale thereof. The moſte that *Saint Chryſoſtome* ſaith is, that *Chriſt ſitting with his father aboue, at the ſame moment is handled with all mens hands:* wherein firſt of all priuate maſſe, vſed in the Popiſh ſynagogues, receaueth a blowe. For *Chriſoſtome* ſaith, *Chriſt is handled with all mens hands:* in the Popiſh maſſe the prieſt onelie handleh all, that is handled. But whoe is ſo ſimple not to ſee the meaning of that godlie and eloquent father, in this kinde of ſpeach? Doe all men handle Chriſt with their handes indeed? doth *Saint Chryſoſtome* meane a reall handling, as a man handleth bread? do yourſelues thinke thus groſſlie, or els for a ſhew pretend you to maintaine the ſame? That Chriſt may thus be handled, taken vp, laid downe, broken, eaten, ſwallowed, remoued from place to place, toſſed to and fro, and all this, as you ſpeake, *really*, is monſtrous, and lothſome doctrine, in the eares and harts of all godlie and reaſonable men. This *S. Chriſoſtome* once to haue imagined, neuer ſhall you ſhew in this world. *Chriſoſtome* meaneth the ſacrament of Chriſt, which we handle indeede, and which in ſome ſenſe is called Chriſt himſelfe

Chryſoſt. de ſacerdot. l. 3.

The papiſtes will haue Chriſts fleſh handled Really.

selfe. This to be moste true, is plaine by *Chrysostome* in the same place. For he saith, *We see the Lord sacrificed, and the people are sprinkled, and made red with his blood: and this done plainly without deceit in the sight of all men.* If *Chrysostome* may be allowed to expound himselfe, your glosse of *real handling Christ* in the sacrament must giue place. For if he meant, as you meane, *that Christ is handled indeed*, then meant he also *that Christ is sacrificed indeede in our sight*, that *the people are dyed and embrued with blood indeed, that all men see the same indeed*. For these speaches are all of one stampe, all after one sorte to be vnderstood: as one parte is true, so is another. Then tel vs *M.R.* if Christ be sacrificed indeede, if the people be embrued with his blood indeede, if this be euident to all men indede: you may not vrge vs so extreamlie in one, and giue vs the slip in all the rest. Let vs then consider what replie you make to this answere, which to be true and sufficient you can not denie.

S. Chrysostome expounded his owne meaning.

pag. 320. 217. The papistes saie they see Christ really sacrificed in their Church.

First you saie, *I am ignorant of the catholike faith. For in the Church catholike we see Christ offered.* Then you maintaine that *S. Chrysostome*, in saying *we see Christ sacrificed*, speaketh

ſpeaketh properlie: *for this*, you ſaie, *is ſeene in the catholike Church*. The godly, I graunt, ſee in ſpirit this ſacrifice of Chriſt: & thus the oblation of Chriſt is ſeene in the catholike Church. But we ſpeake of a reall ſacrifice of Chriſt, which no man ſeeth, nor euer ſhal ſee. For a reall ſacrifice prooueth a real death: & ſo Chriſt when he was ſacrificed reallie, died alſo reallie. But no man ſeeth Chriſt dying, who died but once, & now liueth for euer. And they that really ſacrificed our ſauiour Chriſt, did in that acte really & wickedly murther him: & ſo your Prieſts if they be reall ſacrificers of Chriſt, are in the ſame action alſo reall murtherers of Chriſt. Take both, or refuſe both: if you take vppon you the one, you muſt not, nor cannot denie the other. Murtherers of Chriſt you wil not be accounted, & yet you profeſſe your ſelues to be ſacrificers of Chriſt, & that openly: which is al one, as if the Iewes ſhould confeſſe, that they crucified Chriſt, but yet they murthered him not: wherefore it is in a word an hereſie & blaſphemie, to ſaie Chriſt is ſacrificed in the Church, otherwiſe then in a ſacrament & remembrance of that one ſacrifice, as both *Chryſoſtome*, & the fathers write commonlie

lie: in which manner, and no other, he is seene to be sacrificed in the Church. That you adde *of seeing god*, is poore diuinitie: & being admitted that we see Christ in the Catholik Church, how followeth your reason, therefore we see him sacrificed: if you haue either wit, or religion, your selfe may see you speake without al wit and religion.

pag. 220. Secondlie you answere, that *I am ignorant of the Lutheranes doctrine:* and then, as you are wont, you rehearse certaine places out of *Luther*, whereunto I haue no nede to answere. How cunning you your selfe are of that doctrine, let others iudge, when you saie, *they acknowledge bread to be the bodie of Christ*. Doth *Luther* or anie *Lutheran* teach that bread is the bodie of Christ? Do they *adore it*, as you also affirme? This to be false whoe knoweth not? They neither acknowledge the bread to be God, nor giue any godlie honour to it. And that might *Kemnitius* haue taught you in the same place that your selfe alledge. He saith *we adore in spirit & truth*, not the bread, but *Christ in the action of the Lordes supper*. And so doe we also acknowledge & teach that Christ in the supper is to be worshipped, & adored in spirit & truth of all Christians.

Vntruthes boldlie set downe by M. Rainolds.

Kemnit. exam. pars 2. de Euchar. cap. 6.

That

That you alledge out of *Master Calvine* for your third answere, as it is of vs entirelie allowed, so it notably detecteth the falshood of your slaunder, when you write and beare your reader in hand, *that we make the sacrament a bare signe and figure.* For we teach, and euer did, as *Calvine* doth in this place, that it *is ioyned to his truth and substance: and not one he representeth, but also exhibiteth vnto vs the bodie of Christ.* Now then this being our doctrine touching the sacrament, as your selfe may see in these wordes of *Calvine* plainly declared, cease for shame hereafter contrary to your owne knowledge and conscience to charge vs for making the sacrament a naked and onelie figure. But now *Master Rainolds* draw these things to the point, and match them with your conclusion, and then see what agreement there is betweene them. Can you gather of that *Calvine* saith, we see the bodie of Christ in a sacrament, that therefore we see Christ visiblie sacrificed in the Church? such reasons are too lamentable, as here, and euerie where you bring vs. pag. 223. *Calvin de cena Domini.*

Then *Master Rainolds* admitting this to be indeede a phrase of speach, asketh whether pag. 224.

ther it follow, that therefore it is a phrase of speach also to say, that *Christs body is there at all*. I answere expounding *Chrysostome* by *Chrysostome*, and that in the same place and words, as Christ is handled with all mens hands, so is he visiblie sacrificed, and so are the people made red with his blood: that is, by way of a sacrament. Therefore set your heart at rest *M. R.* out of this place shall you neuer prooue your reall presence. That you adde of figuratiue expositions, is superfluous.

S. Chrysostome rightly expounded.

Of *Saint Chrysostomes* vehemencie in amplifications, knowen to all that knowe *Chrysostome*, this place hath a liuely example, peruse it your selfe, *Master Rainolds*, compare one speach with an other, and say, if you can, otherwise. That you aske, *whether he amplifie a lie or truth*, I answere, his amplification is true, as he meant it, and as it must of necessitie be expounded. Of *Priests* and *sacrifice* enoughe hath bene spoken before. Such priests as *Chrysostome* after the common manner of speach speaketh of, we acknowledged, which were the Bishops and Pastours of the Church. And concerning the amplification, which you say it is impossible

pag. 216.

possible to interprete of our communion, if you had wil, this thing is possible and easie enough. We say therefore with *Saint Chrysostome, we see Christ*, that is, we see a sacrament of Christ. For Christ him selfe I thinke you wil not say is seene. *We see Christ sacrificed*, that is, we see the sacrament of Christs sacrifice administred, wherein Christs sacrifice is recorded according to his cõmaundement. *The Priest is bent to the sacrifice*, that is, the minister of Christ ministreth the sacrament of the sacrifice, & offereth the sacrifice of prayers and thanks giuing. *The people receiue the precious blood*. nay *M. R. S. Chrysostomes* words are more vehement then so: he saith; *the people are sprinckled & imbrued with his blood*: belike *S. Chrysostome* was here somewhat too vehement in your iudgement. The exposition I leaue to your selfe, & tell vs withal how the people are thus sprinckled in your Church, that come not once neere the cuppe. Holy water sprinckling you haue enough amongst you: but this sprinckling of blood, whereof *S. Chrisost.* speaketh, you must needes confesse cannot belong to the people amongst you. *Christ sitting in heauen is receiued in the Church*, & who seeth not the meaning,

that

that Christ sitting in heauen as touching his bodilie presence, is in the sacrament spirituallie receiued? This Doctrine is the Doctrine of our Church: and for this no man amongst vs needeth to feare the controlement of anie cõmissioner, so his meaning be sound, as *Chrysostomes* was, to declare a true spirituall presence and communication of Christ in the sacrament, not to insinuate a carnal being and receiuing of Christ therein, which *Saint Chrysostome* in manie places moste plainly confuteth, and which he neuer thought anie man once so fond to imagine.

Pag. 229. That *Chrysostome* compareth this sacrifice, with the *Leuiticall* sacrifices, and that of *Elias*, prooueth not yet a Reall sacrifice of Christ in the sacrament. Let your reason thus be framed according to your minde. *Chrysostome* compareth and preferreth the sacrament of Christs supper, wherein the sacrament of Christs death is represented and recorded, to the sacrifices of the *Leuiticall* Priests, and of *Elias*: therefore as they offered some Real sacrifice of a beast, so the Priest nowe offereth a Reall sacrifice of Christ. This conclusion holdeth not, *Master Rainolds*, it

Another lame argument of M.R.

it is too weake. Were you not at *Rhemes*, you might ſee the force of *Saint Chryſoſtomes* compariſon to lie herein, that the olde Prieſts were appointed to ſacrifice onelie a lambe, or goate, or kowe, or ſome other brute beaſt: but now the ſonne of God himſelfe is moſte liuely, yet ſpirituallie, not reallie, ſacrificed in the Church, when the ſacrament of this ſacrifice according to his inſtitution is receiued. Your eloquence in the end is nothing els but childiſh rayling, neceſſarie for ſuch a cauſe as you haue taken in hand to maintaine, which cannot otherwiſe be vpholden, or continue in anie reaſonable account.

CHAP. 10.

Of the place in S. Lukes Goſpell, which Beza is charged to haue corrupted.

BEfore you come to the matter, it pleaſeth you a litle to whet your eloquence in rayling at *Beza*, a man though much hated of Papiſts, who loue none that loueth not their Pope, be he neuer ſo learned or godly, yet knowen to all men, euen pag. 338

his enemies, to be indued with excellent graces of Gods spirit, which haue shined in him notablie to the glorie of God, and profit of the Church. Your spitefull reproches cast against him & others are now of all esteemed, as they are in truth, fained & slaunderous, vnworthie of anie regard or credit. His *skill in the bible* hath sufficiently appeered, to your griefe: and if you, *Master Rainolds*, would herein compare your selfe with him, it were a token of your singular boldnes and arrogancie. His *skill in murthering men*, you saie, was better, which argueth you haue no conscience to deuise to speake, to write, moste vntrulie. But say your pleasure, your reward with God and men is certaine. Many I knowe haue written against him much: & you may knowe that he hath fully answered them al. But of your *Remish* or *Romish* colledge of English students, I knowe not anie that hath written ought against him in that tongue, which he could read and vnderstand.

The words are in Luke. 22. v. 20. which in the Greeke that *Beza* translated by construction indeed require, that the cuppe, which is called the new Testament, should be shed for vs. In which respect *Beza* translateth

slateth them otherwise. For further knowledge hereof you referre your reader to *M. Martin*: and so doe I for answere, to *M.D. Fulke*. And here you might as well haue cut of this long taile of your treatise which hath not in it one drop of learning or profit: you rayle at me, you raile at *Beza*, you rayle at the holie communion, which you cal *profane & bakerlie*: but reason, scripture, or proofe, you bring not anie for your sayings. I see you are a resolute man: continew thus a while, and I nothing doubt, but he whose ordinance and sacrament you haue thus boldelie and wickedly blasphemed, wilbe auenged vpon that profane heart and tongue of yours. But let vs heare what you saie. pag. 235.

First, whereas I said if they vnderstand by the cuppe, the bloode in the cuppe, as they doe, then is there mention made of double bloode: you tell me, *I lie grosse and intollerable*: such curteous speaches I haue no cause to thanke you for: but let all men of wisdome be iudges, whether I haue not saied the truth. Thus you make *S. Luke* to speake, this cup, that is, this bloode, is the new Testament in my blood, which is shed for you. Is not here by your construction pag. 239.

mentioned first one blood, then an other? your reply is pitifull *M. R.* For to say, *This Christ is Christ the sonne of God, this God is God of heauen and earth*, as it signifieth not a double Christ or God: so is it nothing like this saying of yours concerning the blood in the sacrament. For you cannot make the construction, as you pretend, *this blood is the blood of the new Testament:* the words stand otherwise: vnles you wil commit a greater fault, then that wherewith you charge *Beza* so hainously. *S. Luke* speaketh not, as you make him, *this blood is the blood of the new testament*: but, *this cup is the new testament in my blood.* If by *cup*, he meant *blood*, as you affirme, then our sauiour Christ his blood was the new Testament in his blood. And is it all one to say, This blood is the blood of the new testament, and, this blood is the new testament in my blood? If it may be lawfull for you, to alter and expound the words at your pleasure, then can you help your selfes wel enough: but your exposition must be squared according to the wordes, not the words framed to your exposition.

Againe, you say, where *Beza correcteth*
pag. 240. *Saint Luke in the latter part of the sentence, I raile*

raile at the firſt, ſo that betweene Beza, and me S. Luke hath neuer a word right: wiſely conſidered doubtles. The words are right, your expoſition is fond and wicked. The cupp you make to be the blood of Chriſt, whoe as yet was not crucified, nor his blood ſhed. If your doctrine be true, Chriſtes blood was ſhed alreadie, and that reallie: els it could not be in the cup reallie. But if Chriſts blood was ſhed ſitting at the table, whoe was he, *M.R.* that ſhed it? whoe made the wound? whoe opened his ſide? who thruſt his weapon in his heart? whoe pearced his hands and feete? This muſt you tell, if you maintaine that his blood was then reallie ſhed, and powred forth into the cuppe. But by the cuppe *M.R.* is ment the wine in the cuppe, which is the newe teſtament, that is a ſacrament of the newe teſtament in Chriſts blood ſhed for vs on the croſſe. This is a true and plaine ſenſe, agreeable to all analogie of faith, ſtanding with the words themſelues, followed of the auncient fathers.

The papiſts teache that Chriſts blood was reallie in the cup before his paſſion.

When at length will you make an end of this railing? it is to vnſeemelie, to lothſome, to odious. Indeed *M.R.* it muſt needes appeare a great abſurditie to all learned & pag. 241.

godly Christians, whoe know & rightlie esteeme the price of our redemption, *that to be shed for our sinnes, which was in the cup.* Christs blood was shed for our sinnes; which neuer came in the cup, but remained in his bodie, vntil the time of his death.

2. And if Christs blood was in the cuppe, when he gaue the cuppe to his Apostles, then must it follow necessarilie, that his bodie then was without blood, it being shedde already, and contained in the cup. In the cuppe was onelie wine, a sacrament of his blood, which he gaue in the same to his Apostles to drincke, & whereof he drancke him selfe: and so the scriptures expressely call it wine. If this were the thing that was shedde for your sinnes, then was true and naturall wine the price of your redemption: then are you saued by wine: then haue you no part in Christs blood. But the true Church beleeueth her sinnes to be washed away, not by that which was really contained in the cuppe, but by the true blood of Christ, which issued out of his body nailed on the crosse, and wounded with a speare. Your absurditie therefore needeth not to be further discouered: it is so openlie blasphemous a-

gainst

gainſt the blood of Ieſus Chriſt, which was ſhed once, not in the cup, but on the croſſe, for our redemption.

If you vrge *S. Lukes* words, as they ſtand in grammaticall conſtruction, I anſwere that as the cup is called Chriſts blood, & Chriſts teſtament, that is by a figure, the ſacrament of his blood and teſtament, ſo is it alſo ſaid to be ſhed for vs, by a figure, ſacramentallie. But all men of skill and iudgement maie ſoone ſee, that in theſe wordes there is ſome change of grammaticall diſpoſition, vſuall in the writings of the Apoſtles and Euangeliſts. Your diſcourſe about *Tautologies* in the ſcriptures, is altogether vaine and friuolous.

To *S. Baſils* teſtimonie you aunſwere much in words, and nothing in matter. For what cauſe haue you thus to reproch *Beza* for his tranſlation of theſe words, ſeing you cannot denie but *S. Baſil* hath reported that text of *S. Luke*, euen as *Beza* hath tranſlated the ſame: and you confeſſe that *Saint Baſil* hath truelie deliuered the ſenſe thereof? ſo all that you haue ſaid or can ſay ſpitefullie againſt *Beza*, muſt appertaine to *Saint Baſil* no leſſe, whome yet you will not ſeeme to touch. But the thing truelie pag. 244.

Baſil in Ethic. reg. 18.

and indifferentlie considered, *Beza* is no more to be accused, then *S. Basil.* you tell vs of heretikes a long tale, which is no better then waste paper. Vse it your selfe, or bestowe it at your pleasure. Of such badde stuffe base account is to be made.

pag. 251. Whereas I spake a fewe words concerning figuratiue speaches, which the aduersaries cannot abide to heare of in the sacrament, I haue (as it were) opened at vnawares a flood-gate to *M. Ramolds* flowing vtterance, *Quâ data porta ruit.* The streame is so strong, and runneth so violentlie, carying all manner of baggage with it, that vaine it were to resist it. Let it therefore passe downe, and doe what mischiefe it can: great harme, I trust, it shall not doe. Thus much you must confesse that in the sacrament figures are found: and yet when we oppose against your monster of reall presence a most true and euident answere that the wordes were figuratiuelie spoken, and must figuratiuelie be expounded, you rage aboue all measure. But quiet your selfe *Master Rainolde*, and somewhat staie your intemperate affection; neuer shall you prooue while papistrie hath a man liuing to speake in defense of it, either by scrip-

ſcripture or auncient writer, that theſe words muſt figuratiuelie be vnderſtoode, *This is my blood, this cuppe is the new Teſtament in my blood*, more then theſe, *This cup is ſhed for you*. Leaue your babling: and ſpeake to purpoſe: prooue this if you can. Wherefore finding in the Euangeliſtes wordes ſuch manifeſt figures, what reaſon haue you to condemne vs for vſing the ſame being a moſte common and familiar kinde of ſpeach? Becauſe it ſtandeth not with your reall preſence. Let your reall preſence hardlie ſhift for it ſelfe, we are not bound for cauſe and reſpect thereof to wreſt the ſcriptures, to forge monſtrous interpretations, to change the ſacrament into a reall ſacrifice of Chriſt: which heatheniſh kinde of doctrine neuer anie but Antichriſt and his miniſters maintained. The ſcriptures, the olde fathers, the auncient Church of Chriſt taught and beleeued otherwiſe, as hath bene ſhewed and prooued inuinciblie to your faces. Your pages following filled with rouing teſtimonies I pretermitt: your contumelies being no lawfull arguments require no anſwere.

Figuratiue ſpeaches in the verie words of the ſupper by the Aduerſaries confeſſion.

CHAP.

CHAP. 11.

Concerning the translation of the English Bibles.

pag. 262.

After Martins boke of *Discouerie* is aunswered long since from head to foote in euerie part: you haue the answere amongst you, saie to it what you can with truth and learning. To bragge of your fellowes booke, which being throughlie and soundlie disprooued, you cannot with all your skill maintaine, is a childish vanitie: to acknowledge no *Replie*, which you cannot but knowe, or to make light account of it, whereunto you cannot truelie reioine, is wilfulnes and partialitie. Our translations and translatours haue beene sufficientlie cleared, for the most parte, of such faults as were obiected: and though it is not denied, but in euerie one of them some fault or other may be found, worthy reproofe and correction, yet maie it moste truelie be affirmed, that of all our translations none can be noted so full of imperfections and errors, as your latine vulgar tran-

tranſlation is, which you not onelie follow but commend for the beſt of all, yea preferre before the originall texte it ſelfe, againſt knowledge, reaſon, and conſcience. This whol chapter you might haue ſpared, handling ſuch thinges as haue bene ſo well handled in your iudgemente by *Maſter Martin*: but the occaſion ſeruing you to vtter ſome part of your humour, which ſo boileth in your ſtomache, that it would burſt the veſſel, if it breathed not forth, you could not pretermit. Brieflie let vs peruſe this litle, or nothing rather, that you bring.

You ſhall doe me miſchiefe enough *R.* and be ſufficientlie auenged on me, if you can prooue all that you haue here propounded againſt me. Bigge words, bolde bragges, terrible threats: a man would thinke my caſe were verie miſerable, that haue to deale with ſo cruell and mightie an aduerſarie. I may indeed be ſorie for my chaunce, to be thus cumbred with an vnlearned and ridiculous trifler, that ſeeketh onelie by ſhewe and multitude of words to dazle the eyes of ſimple men, and ſomewhat diſgrace the truth of god. A man that hath but a drop of learning cannot be deceiued by ſuch painted & pelting ſtuffe: the vnlearned that cannot iudge, may thinke *M.* pag. 264. &c.

Maſter

M. R. hath said some what to purpose.

1. First you say no wit nor learning will alowe me to translate εἴδωλον *an Image*, or ψυχὴ *a carcase*. And what came in your head to charge me with translating *psuche a carcase?* where haue I so translated it? or where is it so found in any of our translations? For my part I neuer so translated it, I neuer saw it so translated, I neuer thought it lawful so to translate it. *Beza* I graunt trãslated it so in his latine translation once, but afterwards vpon better consideration, he changed his translation, as you may see in the latter editions. As for *eidolon*, it is truly & properlie translated *an Image*, as any man will confesse, that knoweth the nature of the word, & as it hath beene largely prooued in sundry discourses. It was then farre from wit or learning in you *Master Rainolds*, to say that as well might *minister* be translated *a slaue*, or *homo a dogge*, as *eidolon an Image*. For among the words, wherewith the learned Grecians commonlie expresse the same thing that we cal *an Image*, is *eidolon*, as fitt and naturall as any other. Your sacred Images are *eidola*: & if *eidolon* signifie *an Idole*, then are they Idoles, as in trueth they are. By vse and custome

of

of ſpeach, *an Idole* and *Image* ſomewhat differ, as euerie man knoweth. All Idoles are Images, not al Images Idoles. But the Lord hath forbidden al grauen Images no leſſe then grauen Idols to be made for worſhip ſake. Wherefore your Images, which you make, which you garniſh, which you erecte, which you worſhip in your vnholie Synagogues, are Idoles. The picture maketh not an Idole, but the worſhip. The pictures of *Iupiter* or *Mars*, were no Idoles, according to the receiued ſenſe of this worde, vnleſſe they were worſhiped: ſo likewiſe the Images of Saints, if they be abuſed to ſacred worſhip, in which reſpecte you cal them ſacred Images, are no better then profane, wicked, abominable Idoles. Then your argument to prooue vs Idolaters for honoring the Queene in her Image, &c. is childiſh. This honor to the Prince is ciuil, not religious or diuine, ſuch as the honour is, wherewith you worſhip your Images of all ſortes: ſo this honour is farre from Idolatrie, your honour is meere Idolatry, and you are Idolatrous worſhippers of Idole Images. That *Eccleſia* ſignifieth *an aſſembly*, or *congregation*, whoe can deny? & ſo may it rightlie be tranſlated: although

All images made for worſhip ſake are verie Idoles.

though we in our translations doe willingly vse the common word *Church*, as you cannot be ignorant. So *Episcopus* we translate most commonly *a Bishop*, & *Euangelium the gospell*, and to conclude, we refuse not the vsual phrase & manner of speach, but onely when the superstitious abuse of wordes was to be auoyded. Therefore that forme of preaching which you haue here deuised of your selfe is fittest for such a preacher, as your selfe: we vse not so to preach, or so to speake, or so to write: it was no doubt a wise conceite to occupy your selfe withall.

Thus appeereth secondly what shame or modesty was in you, to obiect want of both to me. For shew vs *M. R.* if you can, anie worde in our Bibles absurdly or falslie translated by me maintained. The same worde may wel be translated in diuerse places diuerslie: & so πνευμα Io. 3. 8. is rightly translated *the wind*, which in other places is not so to be translated. And are not you a modest man, that because in this one place πνευμα is so translated, as the word weil beareth and the sense requireth, would make men beleeue that it is euery where els so translated, and that the *holy ghost*, we call the *holy winde*?

pag. 270. 2

winde? you haue good cauſe to be aſhamed of this ſo ſhameles and impudent dealing. *Euchariſtia* you will not haue tranſlated *thanksgiuing*, but *Euchariſt*: & by *Euchariſt* you meane the ſacrament of Chriſts ſupper. Now where is *Euchariſtia* taken thus for the ſacrament in the ſcriptures? why haue your ſelues tranſlated *Euchariſtia*, *thanks giuing*? 1. Tim. 4. 4. *Nothing to be reiected, that is receiued with thanksgiuing*. Will you mende your tranſlation thus, *Nothing to be reiected, that is receiued with the Euchariſt*? As *Euchariſtia* is vſed by Godly writers, both Greeke and Latine for the ſacrament, ſo we alſo vſe the word *Euchariſt* in the ſame manner, as you might heare in our ſermons, & may reade in our writings. And ſo we call, it the ſacrament of *Baptiſme*, not of *waſhing*, as you charge vs: notwithſtanding that *Baptiſmus* in the generall ſignification of the worde, is nothing els but waſhing, and ſo is vſed in ſcripture often times, and ſo haue your ſelues tranſlated it. Marc. 7. 4. Whether I haue truelie ſaid of your tranſlation, that it is of all others moſte corrupt, I am content to refer it to the iudgement of all the wiſe and Godly readers.

Where haue I ſaid or allowed any thing tending pag. 271. &c. 3

tending to such Atheisme, as you charge vs withall? Atheist I will not call you, *Master Rainolds*, but I may trulie say of you, as you haue continually giuen vndoubted proofe, that you haue no feare of God before your eies. Speake or write of vs your pleasure falslie, foolishlie, boldelie: your iudgement shall be as deepe as anie Atheist, vnles you leaue your lying and railing against Gods truth. Other confutation or condemnation shal not neede, then your owne conscience, which can tell you these reproches are vntrue, proceeding onlie from wilfulnes and malice. Our translations fauour no such Atheisme, as you without wit or learning imagine. For doth it follow, if we translate, *Thou wilt not leaue my soule in graue*, that the blessed soule of our sauiour was mortall, and died in the graue, and that the immortalitie of the soule is destroied? doth not the scripture oftentimes vse this kinde of speach? *Our soule*, saith Dauid, *is humbled in the dust*. Againe, *The waters haue entred euen vnto my soule*. Againe, *My soule cleaueth to the ground*. Againe he saith, *deliuer my soule from the sword*. And in an other Psalme he saith, *O Lord thou hast brought vp my soule out of the graue*.

Psa. 44. 25.

Psa. 69. 2.

Psa. 119. 25.

psal. 22. 21.

Psa. 30. 3.

And

And ſuch phraſes in the ſcriptures are vſuall, of which I truſt you will not gather that mens ſoules can be couered with duſt, drowned with water, killed with ſwordes, buried in the graue, and to conclude, that they are mortall. If you were not poſſeſſed with a ſpirite of wrangling, there needed no words in this behalfe.

What *Caſtalion* or *Illyricus* haue written againſt *Beza* or *Maſter Carlile*, with ſome others, againſt ſome places tranſlated in our Bibles, maketh nothing to purpoſe. I haue not ſaid otherwiſe, but that ſome things may be amended: whether yet ſo as theſe men haue auouched, I leaue to be conſidered of the learned. Howbeit you may not reaſon thus, becauſe ſome men haue found a faulte with the tranſlations in ſome one place or other, whether with iudgement and reaſon, or fanſie, that therfore the wholl tranſlation is falſe, corrupt, wicked, no better then *Mahomets Alcoran*, as you haue here written, after your accuſtomed manner, blaſphemouſlie. 4

The reſt you leaue to *Maſter Martine*, whoſe reaſons ſtand as yet, you ſaie, vnanſwered. Belike the anſwere you haue not ſeen, or not peruſed indifferentlie. But *M.* pag. 275. &c.

Martin and all his reasons haue bene answered largelie and pithely long agoe, and nothing hath bene replied on your part. What conscience and Religion is to be vsed in translating the scriptures, I knowe, and am farre off from allowing such libertie, as a man may take in translating profane authors: neither did I euer like the daintines and curiousnes of some, that refuse the vsuall wordes of scripture, becausse they are not *Ciceronian*. As for the names of *priest*, *Altar*, *penance*, I would it were as you saie, that not onelie the words were chaunged, but the things vtterlie remooued from the harts of al Christians. For your priests are no lawful priests, your altar is erected to an Idoll, your penance is contrary to true repentance. The wordes *Church*, *Christ*, *Apostle*, are as common in our translations, sermons, and all treatises, as anie other. That which followeth of Atheist, Saducee, Libertines, Academikes, Sacramentaries, containing onely matter of reproche, I am content to let it passe.

CHAP.

CHAP. 12.

Concerning the Latine Bible, which the aduerſaries maintaine to be more ſincere, then the Hebrewe now extant.

MAn would thinke that common reaſon, and ſome regard of learned iudgements might more preuaile which our aduerſaries, then that they ſhould openlie defend ſo foule an aſſertion, as in this Chapter *Maſter Rainolds* taketh vpon him to maintaine by warrant of the *Tridentine* aſſemblie, that the vulgar latine tranſlation is more ſincere then the Hebrewe and Greeke text of ſcripture. For though he adde this exception, *in ſundrie places*, yet their meaning is, that not onelie in certaine places, but generallie their latine Bibles are more pure and incorrupt then the Hebrew and Greeke text, becauſe vniuerſallie in their tranſlation they pretend to follow the latin, & not the Hebrew of the olde Teſtament, nor Greeke of the new: and ſo was it in their aſſemblie of pag. 281. &c.

Trente decreede. Admit this were true, that you entend here to prooue, doth it follow therefore that the Latine Bible is wholly to be preferred before the Hebrew & Greeke? to be onelie followed in translations? to be vsed onelie in all diuinitie excercises? If the latine were in some places purer then the Hebrew, might not yet the Hebrew be in many moe purer and sincerer then the Latine? Then this is but a slender shift, to pretend more purenes in the Latine in diuerse places, then in the originall text, and hereupon to thrust the text behinde the translation: which is more fooliſh & vnreasonable, then to make the Ladie walke one foote like a seruant, and set her handmaide one horseb icke, because perhaps the seruant is thought in so ne things to be more excellent then her mistresse.

Though the hebrew text were in some places not so pure as the latine translatiō, yet might not th s be a good re ason to pr fer the translationbefore the text generallie.

Lucas Brugensis, a man of your owne housholde, and one that hath taken much paines to correct your Latine translation, confesseth, that manie faultes haue crepte into the same by diuers occasions: *which*, he saith, *is no maruell, seeing the like hath fallen out in the verie fountaine it selfe, as it is plaine in the new Testament in Greeke. For* (saith he) *of the olde in Hebrew, I will speake nothing*

Præfat. Lucæ in Epist. ad Sertorium.

nothing: not daring to affirme, that ſuch faultes haue taken place in the hebrew text of the olde Teſtament. But you are bolde blindelie and bluntlie to auouch, that both theſe fountaines are not onelie corrupted, but more corrupted alſo then your tranſlation, which *Lucas* was afraid and aſhamed once to inſinuate. Your reaſons, if you bring anie, ſhal in their ſeueral places following be examined: but good reaſon for your defence in this behalfe, am I aſſured can none be brought.

Three things the Reader muſt cary in minde at your requeſt. Firſt, that we pretending to tranſlate after the Greeke and Hebrew, in ſundrie places ſwarue from the Greeke and Hebrewe, as you proue by diuers examples out of *Maſter Martine*. Secondlie, that out departing from the Greeke, is alwaies in matter of controuerſie. Thirdlie, that you decline not from the Greeke, or Hebrewe, becauſe it more harmeth your cauſe then the Latine, but for other cauſes. Whatſoeuer *Gregorie Martine*, to whome you referre your ſelfe, hath written of theſe points, it hath beene alreadie confuted, and yet ſtandeth confuted; and therefore no

1.

2.

3.

more needeth to be answered. What causes moued you to preferre the latine before the Hebrew or Greeke, it shall appeare in place: reasons I know are rendred in the preface of your translation by your *Remish* translatours, but such as any man of skil and knowledge maie easilie espie to be simple shiftes and pretences onelie to ridde your selues from the originall text of scripture, which is far more expresse and pregnant against your doctrines then the latine translation. Which though *M. Rainolds* here closelie denieth, yet in examples euerie where maie be seene, and some I will sett downe, partlie for M. Rainolds sake, and partlie to shew I haue no neede of his excuse from a lie.

The papists condemne the Originall text and defende the vulgar translation, because that serueth their turne nothing so wel in shew as this.

In the 14. Chapter of S. Iohns gospell ver. 26. where our [redacted] Christ telleth his Apostles, *The holie ghost shall bring into your remembrance, what soeuer I haue said to you*, the Remish translators haue made him thus to speake, *shall suggest vnto you all things, what soeuer I shall saie to you*, according to the latine vulgare, that it might be more easilie supposed, whatsoeuer the Church should afterwardes determine, is from inspiration of the holie ghost.

Ephesians

Epheſians Chapter. 2. verſ. 10. the Apoſtle in the Greeke writeth that *we are created in Chriſt vnto good workes*: you tranſlate after your latine, *in good workes*. This corruption is aduantage to your doctrine of good workes.

In the ſame epiſtle Chapter. 5. verſ. 32. you translate *this is a great ſacrament*, to make men think that the ſcriptures affirme mariage to be a ſacrament of the Church: whereas if you had truelie translated it according to the Greeke, *This is a great myſterie*, the occaſion of that ſurmiſe had bene remoued. In the epiſt. to the *Pihl.* Chap. 1. v. 27. the greeke word, which ſignifieth a ſigne, or token, or proofe, is in your latine vulgare translated *a cauſe*: and this translation do you keepe, the rather thereby to induce your readers to beleeue, that as the malitious dealing of wicked aduerſaries againſt the godlie maie truelie be ſaid to be the cauſe of their perdition, ſo likewiſe the patience of the godlie is a cauſe of their ſaluation: whereas the Apoſtle onelie ſaieth in this place, that the raging of the enemies againſt the Church is a manifeſt argument of their condemnation, and the conſtant ſuffering of the godly is a certaine

signe and testimony of their saluation. who seeth not herein what cause you had to like better of the latine translation, then of the originall text?

Luke Chap. 10. v. 35. the words are in the Greeke, *what soeuer thou spendest more:* which you translate, *what soeuer thou shalt supererogate.* This corruption maketh some shewe for your workes of supererogation.

Luke Chap. 1. v. 48. the blessed virgine saith, *God hath looked on the lowe estate of his handmaid:* you translate, *the humilitie of his handmaid.* This corruption helpeth your doctrine of merites. So an other corruption in the same Chapter, v. 28. tending to the same purpose, where you haue translated, *Haile full of grace:* the Greeke and originall texte hath onelie, *Haile thou freelie beloued.* In the Epistle to the Hebrewes, chap. 13. v. 16. you translate, *with such hostes god is promerited:* which is both a fonde and false translation, the Greeke words being, *with such sacrifices God is delighted,* meaning almes and distribution.

In the second Ep. of S. Peter Chap. 1. v. 15. you haue strangely translated the Apostles words, *I will doe my diligence, you to haue often after my decease also, that you may keepe a memorie*

a memorie of these thinges, and vpon this disordered translation you haue made a long note of Peters care and protection of the Church after his death: whereas the Apostle in his owne wordes saith no more, but that he would *endeuour dailie, that they also might haue remembrance of those things after his departure*. A pretie sleight in translating for aduantage, where the Apostle saieth, he would endeuour that they might remember those thinges after his decease, to make him saie, that he would haue them in remembrance after his decease; and then of this false translation to note what a pastorall care S. Peter hath for the Church after he was deceased. In the epistle of S. Paule to the Romanes chap. 11. v. 6. the common translator hath left out this whol sentence together, *But if it be of workes, it is no more grace: or els were worke no more worke:* and these wordes haue you also in your English translation cleane omitted, as though they were no parte of scripture, being the Apostles vndouted words no lesse, then the other that went before. What cause was there of this dealing, but onelie to smother that cleere opposition between merite and grace, which the Apostle hath

in

in his owne words declared, if he might be suffered to speake all.

A number such places could I alledge, where the vulgar translation, differing and swaruing from the vndoubted originall text, is by you followed, because it carieth some sound and shewe of your opinions and errors. Manie excuses may you make for your selues, & your translatours haue in their preface handsomely laid out their excuses, (which I doubt not shal be weied and examined throughlie) but soone may anie man perceiue, what cause indeede moued you to be so friendlie to the translation, and soe harde to the text: because the texte doth plainlie discouer your nakednes, the translation bringeth some small raggesto hide it.

pag. 285. Before you answere my arguments alledged for defense of the Hebrewe and Greeke texte, you set downe certaine words of mine, wherein I seeme (you say) to auouch, that onelie to be the worde of God, which is written in the language, wherein first the holie ghost by the Prophets and Apostles vttered it. My words are plaine, *Master Rainolds*, my meaning cannot seeme ambiguous: you seeke not for

No cauill so simple which M. R. will not vse.

for truth, but for a cauill. The word of God I know maie be vttered in other languages, then wherein firſt it was by writing deliuered to the Church: and tranſlations agreeing with the originall texte are the word of God. For Gods worde is not the language, but the doctrine. Howbeit tranſlations ſet forthe by ſundrie perſons are ſo farre forth onelie the word of God, as they faithfully expreſſe the meaning of the Authenticall text, the which being written by the Prophets and Apoſtles, choſen inſtruments for that purpoſe, is wholly and vndoubtedlie the worde of God. Then it may worthelie be wondered at in you, whoe taking vpon you to tranſlate the new teſtament into engliſhe, haue not tranſlated the text of the Apoſtles and Euangeliſts, but the tranſlation of *S. Ierome* or ſome other, you know not whome: which tranſlation in verie manie places is corrupte, and therefore in thoſe places cannot be the word of God. Religion and reaſon would haue required that in tranſlating the ſcriptures you ſhould haue followed the originall fountaines, yea although the latine tranſlation hadde bene much perfecter and purer then it is: how much

Abſurd to tranſlate a tranſlation of Scriptures rather then the fountaines.

much more ought you to haue soe done, seing it bewrayeth soe manifest and manifold corruptions, as it doeth?

pag 287. But your reasons, whereby you labour to iustifie your doing in this behalfe, must be examined. *Our Sauiour, the Euangelists, & Apostles* (you say) *cited places of the olde testament, not according to the Hebrew, but according to the Septuagint.* First, *Master Reinolds*, your comparison is not equall. What are ye to Christ, to his Euangelists, and Apostles? will you be bolde to take as much vppon you, as they might? herein doubtles you haue not so wisely bethought your selfe. Then, shew if you can a place alledged by our sauiour Christ, or anie Euangelist, or Apostle, swaruing in sense from the Hebrew. They cite not alwaies the words, but they keepe most truelie the sense and meaning euer more. Lastlie it is one thing to translate the scripture, and an other to cite a place of scripture. In citing a place, it is sufficient to obserue the true meaning, in translating it is necessarie to keepe the wordes, as neare as maie be. Our sauiour, his Euangelists and Apostles were no translatours of scripture: but they truelie deliuered the sense of such

M.R. reasons, why they might translate according to a translation, answered.

ſuch places, as they alledged out of ſcripture.

The Apoſtle (you ſay) alledging a place out of the pſalme, *Their ſound is gone into all the earth*, followed not the Hebrew. Firſt I anſwere, the ſenſe is all one, whether you tranſlate, *their ſound*, or *their line is gone forth*: ſecondlie *Iohn Iſaac* can tell you, that the hebrew word *Kau* muſt ſignifie not onelie a *line*, but alſo as much as *Kol*, a *ſound*: which if it be ſo, then hath the Apoſtle kept the verie word. The place in the Actes which *S. Paul* citeth out of the Prophet *Habacuc*, hath no difference in ſubſtance. The Prophet ſaith. *Behold among the Gentiles, &c.* The Apoſtle citeth the place thus, *Beholde ye ſcorners*. Howſoeuer ſome diuerſitie maie appeare in the wordes, the purpoſe of the Prophet and Apoſtle is all one: and this was the thing which the Apoſtles regarded in alledging authorities out of the old Teſtament.

Pſa. 19. 5. Rom. 10. 18. *Contra Lindã. lib. 3. p. 148.* Act. 13. 41. Habac. 1. 5.

Your third example in *Saint Iames* ſheweth, that the Apoſtle cited the words of the Greeke, & not of the hebrew: which is graunted to be oftentimes in the new Teſtament vſed. But to alledge the ſenſe of a place, & therin to follow ſome tranſlation

Iam. 4. 6.

ſlation, is another thing, then to tranſlate the text it ſelfe. The Hebrew text is to this ſenſe, *He mocketh the mockers, and giueth grace to the meeke: Saint Iames* rehearſeth the wordes thus, *God reſiſteth the proud, and giueth grace to the humble*. The ſenſe is not altered, ſeeing theſe mockers are the proude men of this world, and God mocketh them, when he reſiſteth them.

P. 013. 34.

But tell me now, whether you think the Hebrew in theſe places to be corrupt, or no. I think you dare not ſo affirme, ſeeing your latine vulgar, which you account authenticall, agreeth with the Hebrew, for the two laſt places. Then what is your argument out of theſe examples? gladly would I vnderſtand, if you could tell. That Chriſt and the Apoſtles cited places out of the olde teſtament according to the Greeke, was it becauſe the Hebrew was *contaminated*, as you ſpeake? If it were, then muſt you confeſſe your latine tranſlation, which you ſo much eſteeme to be full of corruption. Would you tranſlate theſe places according to the Greeke, becauſe you finde them cited by the Apoſtles according to the Greeke? Expound your dreame, *Maſter Rainolds* your, ſelfe, and tell

Haue an eie to M. R. concluſion, and it ſhal appeare he ſpeaketh beſide the purpoſe.

tell vs what you ſaw. *Caluine* you charge for cutting the place of *Iames* cleane awaie. Lay not the Printers fault vppon *Caluine*. If he had meant, as you ſurmiſe, he would haue cut the ſame ſentence out in *Saint Peter* alſo. But there you haue it ſet downe in the text, and expounded in the commentary.

Your ſuppoſes haue ſmall weight to ground an argument vpon: you may deuiſe and imagine any thing what you liſte. Euery canonicall booke of the olde teſtament is extant in the ſame language wherin it was written. As for your bookes of *Tobie*, *Iudith*, *Machabees*, it is no matter in what tongue, or by whome they were ſet forth. That *S. Matthewe* writ his Goſpell in Hebrew, is affirmed I graunt, by auncient fathers, but affirmed onelie, not prooued: and arguments there be manie to the contrarie. But admit that ſo it were: the Greeke was ſet forth in the Apoſtles daies, as the ſame authors confeſſe, and by them commended to the Church, as the true and authenticall hiſtory written by *S. Matthewe*, and of vs is ſo to be accounted. As for the Hebrew of that Goſpell now extant, your ſelfe beleeue not, I thinke, it is the ſame, pag. 290.

that

that, *Saint Matthew* writ, if he writ anie at all in Hebrue. Looke now to the force of this suppoſition a litle better your ſelfe, & if you haue grace to conſider it aright, which you ſaie is wanting in me, you will confeſſe it prooueth nothing.

My words by you tranſlated I acknow-
pag. 291. &c. ledge: out of which three things you note.

1 Firſt that I confeſſe you refuſe not the foun taines, but becauſe you thinke them to be corrupt: which yet is not by me any where confeſſed. The fountaines indeed you refuſe, and of this refuſall the reaſon you pretend to be, that they are corrupt. Yet thinke I not, that ſo you are in trueth perſwaded, it being contrarie to all reaſon, that the tranſlation generallie ſhould be more pure and incorrupt, then the fountaine it ſelfe, from whence it is deriued.

2 Secondlie, that I affirme you thus to ſay becauſe the fountaines be not ſo commodious for you, as the tranſlation. This to be the true cauſe in deede any man may ſoone perceiue, that throughlie & indifferentlie conſidereth your dealing: & this in ſome examples I haue alreadie ſhewed, and can more at large declare, when occaſion

3 ſhall require. Thirdlie that I tell you the fountaines

fountaines are more pure and holesome, then the latine edition. Verilie this I beleeue, and this can I prooue, and this shal in the discourse following appeare, whatsoeuer you haue alledged, or can alledge to the contrarie.

In your entrie to the question you thinke to gaine credit to your vulgare translation by *S. Ieromes* authoritie, who was requested by *Damasius* Bishop of *Rome* to correct the latine translation of the new Testament. S. *Ierome* I reuerence, *Damasius* I commend, the worke I confesse to be godlie & profitable to the Church. But if *Ierome* or *Damasius* maie bring anie waight of commendation to your latine translation, how much more ought we to haue in high and holie reuerence the Hebrewe and Greeke text, which was written, not by *Ierome*, or anie such father of meane credite, but by the Prophets, by the Apostles and Euangelists, not at the request of *Damasius*, or other like Bishop, but by commaundement from God, and direction of the holie Ghost? *S. Ierome* tooke paines at *Damasius* request in the foure Euangelists: of his owne accord in manie bookes of the olde Testament: but this maketh nothing for your asserti-

pag. 294.

Hier. in præfat. in nouum Test.

on, but much rather againſt it. For of this it plainlie appeareth at the firſt to euerie one, that in *S. Ieromes* daies, the vulgar tranſlations were greatlie corrupted, and that *S. Ierome* reformed the ſame by the Hebrew and Greeke text, which argueth that the text was in thoſe daies generallie without contradiction acknowledged to be purer then all tranſlations whatſoeuer. Then if ſuch corruption crept into the Hebrewe and Greeke texte, as you affirme, it was after *S. Ieromes* daies: but when & in what manner, you cannot tell. Againe that you ſaie this edition of *S. Ierome* was by *Damaſus* ſupreame authoritie commended to the Church, maie eaſilie be diſprooued: or if he laboured to haue it in the Latine Churches receiued, yet could he not bring it to paſſe. For both oth[illegible]ches vſed it not, and in the Church of *Rome* it was not in anie ſingular eſtimation for the ſpace of two hundred yeares after *S. Ierome*, and *Damaſus*, as we may vnderſtand by *S. Gregorie*, whoe writeth, that in his daies the *Romane* Church vſed two tranſlations, an old and a new. This newe is the ſame, which now is called the olde. The name of *High Prieſt*, if you thinke it maketh anie thing for

In S. Ieromes daies the Hebrewe and Greeke text acknowledged more ſincere then all tranſlations.

Ieromes tranſlation not eſpeciallie vſed in the Roman Church for two hundred yeares after Ierome. *Greg. in epiſt. ad Leand.*

for the Popes ſupreame authoritie, you are abuſed through your owne ignorance. It was a name belonging as well to euerie Biſhop, eſpeciallie of the chiefe Churches, as to *Damaſus*. But of ſuch ſpeaches you can be content to take aduantage to the abuſing of the ſimple.

Foure thinges doe you propound to your ſelfe to prooue, concerning your vulgar tranſlation: Firſt, that I haue ſaide nothing to purpoſe againſt it. Second, that it is purer then the fountaines. Third, that although it hath ſome ſmall faults, yet abſolutelie it hath no errour touching either doctrine or manners. Laſt, that to refuſe it, and appeale to the Greeke and Hebrewe, is the highe waie to deniall of all faith, to Apoſtaſie and Atheiſme. Theſe thinges *Maſter Rainolds* hath thus deuided not amiſſe: now let vs examine his proofes of theſe points for performance of his promiſe. 1 2 3 4

Firſt you ſaie that in commending the fountaines ſo much, I haue ſpoken nothing againſt you, but rather much and all againſt my ſelfe. If you can make your ſaying good herein, we ſhall haue cauſe much to commend your witt and learning. The pag. 297. I.

reason that you haue brought, is by you vttered in these words following. *For if the fountaines were so pure in the times of S. Ierome and S. Ambrose, and the Church then troubled with great diuersitie of their Latine Bibles, reformed one to the puritie of the fountaines and originals, and we now finde those fountaines and originals differing from that reformed bible, whie shall we not conclude, that the fountaines haue in the meane season bene corrupted?* And what cause haue you thus to conclude? where haue you learned to make such conclusions? thinke you that this conclusion is ought worth? Let vs waie it a litle together, *Master Rainolds*, and then shall we better esteeme the value of it. First you graunt the fountains were pure in *S. Ierome* and *S. Ambrose* daies: the translations corrupt. Doubtles it greeueth you to confesse thus much, but the necessitie of confessing the same enforced you. Then foure hundred yeares after Christ by *M. Rainolds* confession the fountaines of the Hebrewe and Greeke texte were pure, and all translations were reformed by them. Now let vs knowe some certentie of the great alteration that followed. What cause was there that the fountaines and originals remained

The fountaines of the Hebrew and Greeke text pure for the space of four hundred yeares after Christ by the aduersaries confession.

mained pure ſo long, and then after began to be ſo ſhamefullie and vniuerſallie corrupted? Againe, what was the cauſe that the latine tranſlations were ſo greatly corrupted for ſo long a ſpace, and neuer ſince could be corrupted? Tell vs ſome truth; ſhewe ſome reaſon, alledge your authorities, ſpeake to purpoſe, and leaue theſe vntoward preſumptions. The ſame meanes that kept the text pure all that while, whie might it not continew in times following? if you laie the fault of corrupting the fountaines vpon the Iewes, as you doe, were there no Iewes in the world, for the ſpace of foure hundred yeares after Chriſt, or were they either vnwilling or vnable to attempt ſuch a matter? it cannot be denied, but that within the compaſſe of thoſe yeares the Iewes had as great opportunities and greater, to haue performed ſo wicked an enterpriſe, then ſince that time can be deuiſed. Their malice againſt Chriſtian religion was no leſſe then, the number of their learned *Rabbines* was as great then, the troubles of the Church of Chriſt by reaſon of the great and general perſecutions, gaue better occaſion to them then: therefore if this corruption hath thus mightilie pre-

uailed in the text, may it please you to enforme vs how and when it began: which request ought not in anie wise seeme vnreasonable vnto you. For if you maie demaund of vs the time wherein corruption beganne to enter into the Church, and otherwise wil not beleeue vs that there is anie in the Church, may not we likewise require of you by as good reason, what time this foule corruption, wherof you speake, first began to sease vpon the texte of scripture? and if you cannot tell, how may you looke to be herein beleeued? The Iewes must be charged for all, and the hatred which the Iewes beare to our religion, must be an argument that now all is corrupted in the Hebrew.

Hieron in. c. 17. Ierem. *Saint Ierome* saide he was ashamed to see the Christians thus vnworthily and vntrulie charge the Hebrew veritie with corruption: And so may we also trulie saie, that it is a shame for these men to slaunder the Hebrew texte, and to accuse the Iewes of that fault, whereof they are not guiltie, for ought that can be prooued in this behalfe against them. And *S. Augustine* entreating at large of a place, read otherwise in the Greeke and Latine translations,

August. de ciuit. Dei. lib. 15. cap. 13.

ons, then in the Hebrew text, not onelie diſchargeth the Iewes from all ſuſpicion of corrupting their bookes, but giueth this rule, that whenſoeuer there is found any variety or difference in the texts, we ſhould geue greateſt credit to that tongue, out of which the interpreters haue made their tranſlation. Vpon which place Lewes Viues writeth thus, *This ſame doth Ierome a. nouch, and thus reaſon it ſelfe teacheth: there is none of ſound iudgement that thinketh otherwiſe. But in vaine doth the conſent of good witts thus thinke. For ſtout ſenſleſnes, as it were an hil, is oppoſed againſt it: not becauſe theſe men are ignorant of thoſe tongues, (for Auguſtine knew not the Hebrew & the Greeke, but meanlie) but there is not in theſe men that modeſtie of minde, that was in Auguſtine. He was readie to be taught of all: they will neuer learne but alwaies teach that they know not.* Thus hath *Viues* written of you *Maſter R.* and ſuch abſurd and ſenſles fellowes as you, that againſt reaſon and truth will defend your tranſlations, although differing neuer ſo much from the originall tongues, becauſe you are too ſtout, aud want modeſtie. *Ludou. Viues ib. d.*

And for the Iewes thus much may be

answered, that howsoeuer they mislike and hate our religion, yet the text of holy scripture they haue euermore, and yet still doe keepe most religiously and carefully. Which may appeare, for that there be, as *Ioannes Isaac*, a learned Iewe, writeth, aboue two hundred arguments against the Iewish opinions more euident and expresse in the Hebrew text of the old testament, then they be in the latine translation. And so likewise saith Andradius, that *they which holylie and religiously handle the Hebrew text, finde therein farre more notable testimonies of Christ, then in the Latine and Greeke copies*. which also *Saint Ierome* long since hath witnessed, saying, that when he of purpose compared the Hebrew text with a Greeke translation, to see whether the Iewes had not chaunged some thing in the Hebrew bookes through enuie that they bare to Christ, he found therein much more for confirmation of Christian faith: which could not haue beene so, if the Iewes had of malice to Christ corrupted their Bibles, as now is by our aduersaries vntruly surmised.

Ioan. Isaac. Contra Lindan. lib. 2. pa. 77.

Andrad. lib. 4. Defens. Trident.

Hier. epist. 74. ad Marcell.

What madnes then should driue them to corrupt the text, to no hindrance of our reli-

religion, to no furtherance of theirs? who doubteth, but if they had meant ſuch a thing, they would haue practiſed their skill in thoſe places eſpeciallie, that doe moſte directlie concerne the Goſpell of Chirſt, which being otherwiſe, your conieƈture of the Iewes dealing about the Hebrew text is fooliſh, and falſe.

You declame againſt the ignorance and reprobate minde of the Iewes: you ſet forth the promiſes made to the Church, of hauing alwaies the truth. And thinke you that this maketh anie thing for you? Do theſe promiſes of gods ſpirit and truth made to the Church belong onely to the latine Church? are they included onelie in the latine tranſlation? What ſhall become then in your iudgement of ſo manie Churches in *Greece*, in *Armenie*, in *Arabie*, in all places of the world, that haue no skill of your latine Bibles? Haue they no ſpirit, no ſcripture, no truth? doth your *Tridentine* decree appertaine vnto them alſo of vſing onelie the latine text in ſermons, in lectures, in expoſitions, in diſputations? what meane you to talke in this manner?

You ſay, God hath promiſed the Church, that

that *she shall be a faithfull and perpetuall obseruer of his word and testament*, that is, according to your new commentarie, that the Church shal lose the pure fountains of the Hebrew text, but shal keepe a pure translation for euer. And see you not the vanity of this deuise? Confessed you not euen now, that in *Damasus* daies all the latine translations were corrupt, whereupon *S. Ierome* was intreated to take vpon him a labour of correcting them all? Was not the promise, whereof you speake, made to the Church, before *S. Hierome* set forth his correction? and yet the Churches latine translations were, as your selfe confesse, in his time full of diuersities and corruptions. Then if the Bibles in latine were so much corrupted, before *S. Hierome*, by your own confession, notwithstanding the promise that God made the Church of keeping his word and testament, can you by this argument proue, that by force of this promise the latine Bibles haue not bene corrupted since *Saint Ieromes* time, and the Hebrew haue? *S. Augustine* saith it came to passe by Gods special prouidence that the Iewes being so continuallie tossed to and fro, and still continuing their hatred against

M.R. dreams hang not handsomelie together.

August. epist. 3. ad quæst. 2.

gainſt our ſauiour Chriſt, yet kept the holy ſcriptures, that the truth of Chriſts Goſpel might ſo much the more be approoued amongſt all men, becauſe it receiued ſo ſure & weightie teſtimonies of the moſt malitious enemies. And to this purpoſe he applieth the verſe of the Pſalme, *Lord kil them not, leſt they forget thy lawe, but ſcatter them.*

Furthermore, al that you can ſay againſt the malice, falſhoode, and ignorance of the Iewes, nothing toucheth the new teſtament: for corruption whereof in the originall Greeke, I maruaile what you can deuiſe, ſeeing it was kept not in the cuſtody of Iewes, or paganes, but of moſte Godly and learned Chriſtians. Yet doe you reproue it alſo, as well as the Hebrew, of the olde teſtament. what reaſon haue you *M. Rainolds* ſo to doe? was it alſo corrupted ſince *S. Ieromes* time, as you ſaid of the other? The commentaries and writings of the Greeke fathers wil eaſily conuince you if ſo you ſay. For the text that we haue, is the ſame which they followed, expounded, and ſet downe in their writings, except there be in ſome fewe places ſome ſmall difference of reading. If the latine Church had any promiſe to keepe Gods truth and teſta-

testament in a latine translation, will you denie that the Greeke Church had not the same promis to keepe it in the originall text? while you seeme to auouch the truth of gods promis toward the latine Church, as though you cared nothing how the Lord dealt with others, so he kept touch and couenant with yourselues, you make him by your argument to be vnfaithful toward the Church of Greece, and all other Churches els in the world. Thus are you driuen into absurdities and contradictions, as needes you must, when you mainetaine willfullie such false assertions, as these.

Pag. 300. That *Caluine* affirmeth the Romane Church to haue bene more constant, and lesse giuen to nouelties then the East Churches, whereby she obtained greater fame and credit, then the rest, nothing concerneth this matter. For though it be graunted the Grecians were more factious for the most part and wauering, then the Romanes, yet might they retaine the original text of scripture, as faithfullie as they. No people so froward, so malitious, so presumptuous, so contentious, so hard to be brought vnder the obedience of gods lawes

lawes, as the Iewes, and yet for all this peruerſe diſpoſition in them, it is moſte certaine, that they had euermore, and haue ſtill the bookes of ſcripture in higheſt reuerence, and keepe them with greateſt diligence, ſo as they would not alter one letter in them for all the world. And notwithſtanding the Romanes greater conſtancie and ſtaiednes then the Grecians, yet were the latine Bibles in *S. Hieromes* time, more corrupt for the new teſtament, then the Greeke fountaines were. Which maie be vnderſtood vndoubtedlie thereof, for that in anie controuerſie about the latine tranſlation, they alwaies had recourſe to the Greeke copies, and haue preſcribed the ſame rule to be followed continuallie: and *Saint Hierome* himſelfe reformed the latin tranſlations according to the Greeke then extant, & read in the Greeke Churches. Thus then you maie perceaue, that to be conſtant in the profeſſion of Gods trueth, and to be carefull to keepe the text of ſcripture from corruption, are two diuerſe things: which you might haue ſoone conſidered, if you had but looked backe to that your ſelfe haue written before. For theſe are euen the ſame Grecians, whoſe exem-

The Iewes alwaies moſt diligent in keeping their Bibles from corruption.

exemplars *Saint Ierome* followed in correcting the Euangelists, and which he calleth *waters of the moste pure fountaine*, and sundrie wise commendeth.

Hieron. Marcellæ. pag. 303. &c.

2. For proofe that the Hebrew fountaines are by the Iewes corrupted, you bring vs forth a place out of the prophet Esaie, Chap. 9. First in that I say the Iewes haue not corrupted the hebrew text, I say no other thing, then that which the moste learned Papists of all times haue affirmed: and that by the same argument, which my selfe vsed, that then this corruption moste certainelie would haue appeared in those places that directlie concerne our Sauiour Christ: amongst the which this that you mention here is notable: And although I wil not deny but that the Iewes might haue some purpose to wrest it from the sense, that it might be aplied to any rather, then to Christ, yet the corruption is not so greate as you would haue it seeme, consisting not in change of any letter, but only of the pointes. The letters remaining without alteration, whatsoeuer is amisse in the pointes, may easilie be corrected. Furthermore if we reade the word with the same pointes, which now it com-

M.R. in this controuersie hath his master papists aduersaries to him, namelie, Isaac, Clarius, Valla, Andradius, Montanus, Lucas, Bellarmine, and manie moe.

commonly hath in the Hebrew Bibles, whereby the *verbe paſſiue* is turned into an *actiue*, yet the place notwithſtanding prooueth inuinciblie the Diuinitie of our Sauiour Chriſt. For as well doth it confirme this doctrine, if we read, *& vocabit*, that is, God the father *ſhall call his name wonderfull, &c*, as if we read, *vocabitur*, *his name ſhall be called wonderfull*. Although you that take vpon you ſuch profound knowledge and cunning in the Hebrew language, ſhould not haue beene ignorant that this is the phraſe of that tongue. That the Iewes refer the laſt name onely, which is *the Prince of peace*, to the Childe borne, all the reſt going before to God him ſelfe, this I graunt to be a malitious conſtruction of the wordes, but no corruption of the text. One thing is it to expound the woides in a wronge ſenſe, an other to falſifie the wordes. You hoped no doubte to haue gained much more by this place, then will any waies be yelded vnto you for that you adde of the Churches authoritie, which you call *the ſupreame grounde and ſtay*, is nothing worth, being an olde worne and waſted ſentence, brought in raſhelie without credite or

Vajikra.

Vajikare.

Sar-shalom.

coun-

countenaunce. The wordes are plaine of them-ſelues and haue in them authoritie and ſtay ſufficient to prooue the trueth of Chriſts diuinitie, and to confute the enemies thereof.

An other ſuch place you obiecte out of the Prophet *Ieremie*, Chap. 23. v. 6. wherein that ſome corruption hath bene committed either in letter or poynt, may be imagined, but cannot by euident demonſtration be prooued. What mooued *S. Ierome* to tranſlate thus, *vocabunt eum*, *They ſhall call him*, I will not diſpute. The reaſon might be in the variety, and incertentie of poynts, or in the ambiguous acception of the word. But becauſe *M. Rainolds* chargeth the *Iewes* with ſo foule a corruption of this place, only to diſcredite the diuinitie of our Sauiour Chriſt, he muſt remember, that the *Seuentie interpreters* tranſlated it in the ſingular number, according to the *Hebrewe* now extant, as *S. Ierom* alſo maketh mention, yet were they neuer chalenged for partial interpretation of the ſcriptures, being (as many write) wonderfullie aſſiſted & gouerned in that work, and not ſmallie had of auncient time in regard. And this was long before our ſaui-

pag. 306.

Hier.

In comment. ad Hier. c. 23.

our

our Christ was come in the flesh, and therefore vndoubtedlie the place was not corrupted by the Iewes for such a cause as you imagine, vnlesse you will saie the Iewes in hatred of Christ corrupted the Bible diuerse hundred yeares before Christ was borne, and before they had cause to conceiue any malice or displeasure against our sauiour Christ. And so your Lyranes surmise is plainelie disproued, in which you rest your selfe, as in a certaine veritie, and vpon his worde are boulde to pronounce sentence against the poore Iewes for committing a crime, which by cleare euidence of greater authoritie they are not guilty of. Neither maketh it lesse for Christs diuinitie, to read it, *vocabit*, *He shall cal him*, that is, God the father, or euerie faithful man shal call him, *The Lord our righteousnes*: then if we reade, *vocabunt*, *They shall call him the Lord our righteousnes*. And *Saint Hierome* (as you might haue seene, had you looked on the place your selfe) translateth the text after this manner, *Et hoc est nomen, quo vocabunt eum (sine vocabit eum) Dominus iustus noster*, wherein he sheweth plainelie there is no substance of matter more in the one, then the other. If this be so shameful

& so notable a corruption, as you in countenaunce and shew pretende, *S. Hierome* was greatly ouerseene, that not onelie gaue no warning thereof in his Commentarie, but vsed the same also in the text it selfe. But what wil you say to those learned men, whoe hauing more skill in the Hebrew tongue then you, *Master Rainolds*, or els your Lyra, thoug a Iewe borne, haue translated the word as it is now read in the hebrew Bibles, no otherwise then your selues would haue it to be translated. I meane *Arias Montanus* and *Vatablus*, as in their translations you may finde: whoe if they haue righte and well translated the worde, then may you see, that no such wickednesse hath bene practized in this place. as you haue fathered vpō the Iewes. And furthermore compare an other like place in the same Prophet, Chap. 33. v. 15. Where this worde is vsed in the singular number without controuersie, the Prophet speaking againe of the same matter, and almoste whollie in the same wordes. Thus you may vnderstand that the integritie of this place may be auouched, and the Iewes deliuered from your vniust accusation many waies.

One

One example more you giue me in an other kinde, wherein no kinde of corruption appeereth at all. In the Prophet Esay chap. 53. vers. 8. the old latine translation standeth thus, *propter scelus populi mei percussi eum, For the sinne of my people haue I smitten him.* The Hebrew text is something otherwise, *propter defectionem populi mei plaga ipsi*, that is, *For the transgression of my people was he plagued.* Your selfe confesse there is *agreement in the sense*, as indeed euerie one maie see: yet by and by, as a man without memorie or reason, you saie the *sense is inuerted, & greatlie altered.* Something would you gladlie saie, but nothing to purpose can you saie. The sense in the Hebrew now extant, agreeing so fullie with the translation of S. *Ierome*, which you hold as authenticall, and consonant to the veritie of the auncient Hebrew Bibles, how can you probablie charge the Jewes with corruption of this place, there being no difference, and therefore no corruption in the sense, by your owne confession? If they corrupted the text, it was because they would corrupt the sense: but here the sense runneth as pure and clear in the Hebrew, as in the Latine: therefore this text is not corrupted

Pag. 310.

Miphshahh hammi negahh lamo.

by the Iewes.

What *Luther* hath written of the Iewes and Rabbines endeauour in this behalfe, maketh nothing for your aduantage. Yet as though it had bene by plaine demonſtration declared, that the bibles are corrupted by them, *M.R.* taketh vpon him now to ſhew the ſorts and manners of their corruption.

And two he noteth: the firſt is, *by plaine alteration of points, letters, and ſyllables*: the ſecond, *by deuiding words, which by the Prophets were ioyned together*. And that you maie knowe he hath plentifull ſtore and varietie of examples, *Seruetus* is alledged, neither Iewe nor Rabbine, whoe by diuiding a texte of the Apoſtle in the Greeke, corrupted the ſenſe. Thus trimlie can *M. R.* prooue the matter he goeth about, although he ſpeake neuer a word to the queſtion. The controuerſie is whether the Iewes haue thus corrupted the Hebrew Bibles: *M.R.* alledgeth an example, wherein *Seruetus* of late thus corrupteth the Greek Teſtament. No man now can ſaie, but he hath wel performed his parte, & prooued inuincibly both manifeſt corruption in the Bibles, and ſhewed alſo the manners thereof. More perhaps anon will come to his hands:

Pag. 314. 1. 2.

hands: for as yet nothing hath he found.

M.R. saith *he could note sundrie other particular errors in the Hebrew, but that he wanteth a peece of that insolent vaine, which manie of his aduersaries haue.* If he wanted nothing els, he need not greatlie to complaine: but doubtles much greater want hath he of truth and learning, then insolencie. One thing here he confesseth which the Reader maie remember, that *howsoeuer some grosse errors haue crept into the fountaines and originals, yet commonlie, and for the most parte the text is true and sincere.* Thus *M.R.* hath voluntarilie protested for the Hebrewe and Greeke text. And are there no grosse errors in your latine translation, or not so manie as in the fountaines? it shall be prooued there are not onelie grosser faults in your translation, but also moe manifest corruptions, then you can imagine in the text. pag. 316.

M. Rain. hath made a notable confession against himselfe.

In that you demaund, *what reason I haue to thinke the Hebrew text so pure*, I answere, the care which God hath for the truth of his worde, and the diligence of them, to whose custodie the same was committed. Against this reason you argue, but without a good argument. That diuerse bookes of scripture haue perished, is not denied. But pag. 317.

the Canon of scripture being after the captiuitie gathered by *Ezra*, and other Prophets, and deliuered to the Church, that since that time anie parcell hath bene lost, you cannot prooue. And those that are lost of which you recken some, in some you are deceiued, they are wanting without anie losse or decaie of necessarie doctrine for the Church in those times, wherein they were not extant. And that the Iewes haue bene more diligent to keepe their Bibles from corruption, then Christians haue bene to keepe their translations sincere, who can doubt, considering that in *S. Ieromes* daies the common translations were moste faultie, as himselfe is a witnesse, but the Hebrew text remained true, sincere, incorrupt, and was a rule to follow in reforming the translations vsed in the Church? And your selfe euen now confessed of your owne good accord, *that the Hebrewe text was for the moste parte and commonlie voide of all corruption*: which being true, sheweth a wonderfull prouidence of the Lord watching ouer the bookes of his heauenlie word, to defend them from such infections, as otherwise through negligence and malice of men they were subiect vnto.

Now

Now if the Iewes were either ſo negligent, or ſo malitious, as you imagine, and the Chriſtians ſo carefull for preſeruation of the Bible, how then came it to paſſe, that in the Hebrew copies was found ſo great truth & ſinceritie, in the common tranſlations ſuch notorious errors & corruptions, and that for ſo many hundred yeares after Chriſt? Andradius a doctor of your owne ſchools, & a great maſter in your Romane ſynagogue, hath tolde you alreadie, that you haue herein vnaduiſedlie & fooliſhlie deemed, that therfore more credit is to be giuen to the latin edition, then to the Hebrewe bookes, for that theſe were corrupted through the treacherie of the Iewes: & ſaith, you cannot either note the time, or deſcribe the authors of that hainous fact, or aſſigne the place, or ſhew ſuch other circumſtances, which might conuict the Iewes of this ſacrilege, & that therfore the whol matter hangeth vpon bare ſuſpicio, for which we ought not to charge in this manner the holie bookes of the hebrewes, ſo auncient, ſo commended by our elders, ſo renoumed by teſtimonies of al ages. *Andrad. Defenſ. Concil. Trident. lib. 4.*

The likenes of ſome Hebrew letters betweene themſelues hath beene a cauſe, *pag. 330. 2.*

I graunt, of some corruption in the Bible, but that not greate, and such as hath happned of negligence, rather then purpose, and may easelie both be espied, and amended, and nothing so grosse or common, as in your latine Bibles may be seen. Is it reason, thinke you, that for as much as some letters haue bene mistaken in the Hebrew, therefore the wholl text should be condemned? Is there not such mistaking of letter for letter & word for word in the latine vulgare translation? who knoweth not there is? shall we then vse your argument against the translation, which you haue deuised against the fountaine? There is no reason to the contrarie. For if diligence hath bene bestowed in purging and reforming such errors of the translation, why may not the same be done in restoring the originall text to the naturall truth and sinceritie? The errors rising vpon the similitude of letters and words, may in the Hebrew, as wel as any other language be corrected. That in these examples, by you alledged out of the Psalmes. 100. v. 3. & 59. v. 10. any such errour of mistaking hath bene committed in the text, would haue bene by you more substantially proo-

More reason had it bene for the Counsel of Trent to haue taken order that the fountaines might be clensed, if there be in them anie faule, then the latine translation.

ued.

ued. For my part I thinke not, and ſo do the beſt Hebricians that I haue read both proteſtants & papiſts. The text in the hebrew is eaſie enough, and yealdeth a true and godlie ſenſe. Your laſt example Gen. 3. v. 15. prooueth no error in the Hebrew, but onelie in your latine tranſlation. The Hebrewe in all the copies olde and new (vnles one wilfullie corrupted by *Guido Fabricius*) hath one reading, whereby a comfortable promiſſe is ſet forth, that the womans ſeed ſhal bruſe the ſerpents head: your tranſlation containeth groſſe impiety & blaſphemie, referring that moſte excellent worke to the woman, which onelie appertaineth to the ſeed of the woman. About this, you ſaie, *the Proteſtants keepe a ſturre.* And cauſe, I thinke, wherefore ſome ſturre ſhould be kepte: vnles it be no matter, if whatſoeuer belongeth vnto our ſauiour Chriſt, were applied to the bleſſed virgine his mother, as in this place moſte horriblie, and in the Pſalmes alreadie hath bene notoriouſlie performed by you, in token of your great loue to our Ladie, but ſmall regarde of our Lorde.

M.R. is angry with vs for making ſturr about the chiefe promiſes of our redemption. Such regarde haue the papiſts either of their owne, or of our ſaluation.

That *we haue charged the Apoſtle with a vaine error*, is a bolde & manifeſt vntruth. Betweene

Pag. 324. 3

tweene the Apostles citation. 1. Cor. 2. v. 9. & the Prophet Esayes authoritie Chap. 64. v. 4. there is some diuersity in one word. The Prophet hath, *expectanti ipsum, to him that waiteth for him*; the Apostle, *diligentib. ipsum, to them that loue him*. Which diuersitie came not through ouersight or error in the Apostle, but either that the Apostle, followed the common reading of the Greeke, or, as his manner for the moste part is, did take the sense, not tying himself to the words. For they that loue God, are such & only such as waite for him: and this waiting for god ariseth of the loue of God. You think the Apostle & Prophet in these words declared the vnspeakeable ioyes of heauen, which are prepared for the children of God, and therefore you frame an argumente against iustification by faith, which you in your accustomed spirit of blasphemie call our *mathematicall solifidian fansie*, because the Apostle writeth, that God hath prepared so great things for those that loue him. By the things which the eie hath not seene, the eare not heard, the heart not conceiued, is meant the doctrine and mysteries of the gospell, which the Lord hath reueiled to such

τοῖς ἀγαπῶσιν ἄυτον.

Proude blasphemies vttered by M.R. against Gods word.

ſuch as waite for him, or loue him. And to let you expound the wordes according to your owne ſenſe, doth this make any thing againſt the doctrine of iuſtification by faith onelie, that God prepareth euerlaſting & inexplicable ioies for thoſe that loue him? For whome ſhould they be prepared, but for ſuch as indeed loue him? But is our loue worthie that rewarde? Is it giuen to ſuch as loue him, in reſpect, and for the merit of their loue? This muſt you prooue, if you will refell our doctrine in this behalfe. But this was no matter to be handled in this place. It was a poore glance, and did no harme.

Here *M. R.* bringeth in a troupe of authorities together, to prooue that falſe which I haue ſaid, and all true that he ſaith; long ſentences are tranſlated out of *Caſtalion*, *D. Humfraie*, *Pelicane*, *and Munſter*, wherby howſoeuer it fareth with his cauſe, the volume of his booke is well increaſed. For whereto ſerue theſe teſtimonies alledged? That through negligence or ignorance of the writers & printers, ſome faultes may be found in the Hebrew Bibles, I thinke there be none that wil denie: but what maketh al this to purpoſe, ſeeing there be a thouſand pag. 316. &c. 4.

times

times moe such faults in your translations then can be found in the fountaines? your long speaches and discourses either in other mens words, or in your owne, when they come to scanning, are short enough, and therefore may in a short answere be discharged. Your comparison of Iewes and Protestants in rayling at the Pope and Romane Church, I passe ouer.

pag. 332. 5 Two examples *Master Rainolds* willeth me to consider: One, *the greate diuersitie of reading*. That in the text is such diuersity, I deny. The Iewes may perhaps in their Commentaries be of diuerse opinions, touching the reading, but in the text litle or no diuersitie shall you finde: in so much that *Ioannes Isaac* affirmeth, there is soe great consent and agreement in the Bibles, that no booke of the bible can be shewed written with the hand of a Iewe, which either hath any thing that others want, or wanteth any thing that others haue. This may plainelie argue an exceading care to keepe their Bibles from all manner of corruption: althoughe this that he writeth may almoste seeme incredible.

Lib. 2 pag. 69.

An other experiment is, *that the Hebrewe printe want something now, which certainelie*

tainelie was in the first originals. Example hereof you bring the psalme. 144. Which being made according to the Hebrew Alphabete, as diuerse other are, one verse is wanting wholly therein, the 14. in number, which should beginne with *Nun*. What cause there was of omitting this *Acrostiche* I will not take vpon me to vnderstand. It is not of later times corrupted, seeing the Chaldee hath not that verse. And as it is now in the Hebrewe, so was it in *Saint Ieromes* time, and before, when the Hebrewe Bibles were accounted most pure: and yet then in the Latine psalter a verse was supplied. So that howsoeuer the matter stande, this prooueth not the translation to be of greater puritie and credit, then the fountaine. Cause there was doubtles, why the Prophet left out the order of the letter, but whether such as the *Rabbines* and *Talmudists* haue deuised, I cannot affirme. The like example haue you in the. 36. Psalme of your edition, which being made after the same manner of the Hebrew Alphabet, you haue not in it the letter *Ain*. Reasons thereof are alledged both by Iewes, and learned Papists; but the place for all that they thinke not

not to be corrupted, as you peraduenture will rashlie pronounce. As for that in the Greeke and Latine of this Psalme there is a verse answerable, the first word whereof in Hebrew beginneth with *Nun*, *Fidelis*, *Dominus*, *&c.* this proueth not the fountaine to be corrupte or vnperfecte: but the *Septuagintes* finding no verse for the letter *Nun*, and thinking perhaps there was some want, repeated the. 17. verse following, the first onely being changed. For this verse supplied by them, and the other following, is al one, excepting onely the first worde. It seemeth not that the Prophet was altogeather so curious to keepe the order of letters, that if any be wanting in a Psalme of that kinde, we ought therefore to suspecte corruption in the Hebrew. In the Psalme. 25. no verse beginneth with *Vau*: and two beginne with *Resh*: and two with *Pe*. Wherefore you see how litle proofe of corruption this reason maketh, whatsoeuer you in your ignorance esteeme of it.

Nunnus.

That which *Master Rainolds* hetherto hath saide, as though it were greatly to purpose, and worthie to be remembred, he gathereth now into certaine conclusi-

Pag.333.

ons

ons, and as the ſmith, he beateth ſtil vpon the ſame anuill. I haue alreadie anſwered enoughe to the wholl: If any thing further be offered in this repetition, it ſhal be handled. Firſt it is neither Iudaical, nor iniurious to the Church, to thinke more reuerentlie of the Hebrew fountaines, then the latine tranſlation, as hath beene ſhewed. Yea abſurde and vnlearned is it to preferre the tranſlation before the text, vpon certaine (I know not what) blinde ſurmiſes. Secondlie, if the hereſie of the *Arrians* corrupted the Latine Bibles, as you imagine, whereupon they needed ſuch correction and reformation by *Saint Ierome*, how came it to paſſe, that the Greeke tranſlation of the ſeuentie, and the Greeke of the new teſtament, was not by that meanes much more corrupted, for ſomuch as that hereſie preuailed much more in the Greeke, then in the latine Churches? why notwithſtanding this hereſie, doe the fathers appeale to the Greeke fountaines of the new teſtamẽt, & by them amend their tranſlations? The *Arrians* would haue corrupted the ſpring rather, then a ſtreame: and *Saint Ierome* had more cauſe in reſpect of them to ſuſpecte the Greeke, then the

latine

latine. Whereby it is plaine that your geasse of the latine translations, being troubled and corrupted by the *Arrians*, is vaine, and nothing but a geasse at all aduenture. That you say the Canon of the scripture in those daies, was not by generall authoritie confirmed and receiued, though it be a greate vntrueth, yet for as much as it pertaineth not directly to the matter, I will not stand vpon it.

Two authorities *M. R.* alleadgeth out of the commentaries of *S. Hierome* vpon the epistle to the *Galathians*. The Apostle in the 3. Chap. citeth two testimonies out of *Deuteronomie*, not altogether according to euerie word in the Hebrewe text. *Saint Ierome* among other reasons hereof vseth that for one, that the Iewes perhaps haue changed something in their originals. If the Apostle had alwaies bound him-selfe to the wordes, in rehearsing authorities out of the olde testament, this reason had beene of waight: but seeing the Apostle *Saint Paul* and other Apostles vse not precisely to recite the words of the text, but the sence, *Saint Ierome* had no cause to suspecte such a matter in these places. For compare the

Pro-

Prophets and Apoſtles wordes together, and no difference in ſenſe ſhall ye finde. *Deuteronomie* Chap. 27. v. 26. the words ſtand thus in the Hebrewe; *Accurſed is whoſoeuer performeth not the wordes of this lawe to doe them.* The Apoſtle to the Galat. chap. 3. v. 10. alledgeth them thus, *Accurſed is euerie one that abideth not in all things that are written in the booke of the lawe to doe them.* Here you haue moe words, I graunt, but what diuerſitie is there in the ſenſe? againe *Deuter.* Chap. 21. v. 23. the wordes are theſe, *Accurſed of God is he that is hanged.* Saint Paul Galat. Chap. 3. v. 13. alledgeth the words thus, *Accurſed is euery one that is hanged on a tree*: in wordes a litle alteration, in matter & meaning none at all.

That the Hebrewe was corrupted either before *S. Ieroſme*, or ſince, in ſuch manner as you pretend, when wil you prooue vnto vs *M. R*? hetherto nothing haue you done, as plainlie appeareth, & now are you ſpent almoſte, ſo that litle more maie be looked for at your hands. Concerning points, prickes, diſtinctions, reſemblance of letters, malice of the Rabbines, and ſuch like coniectures, I haue before anſwered. And laſtlie touching the confeſſion of ſome Pag. 330. 3.

Protestants, hath bene declared it maketh litle to your purpose.

Here *M. R.* answereth a question, which reasonablie is demaunded, namelie, when
Pag. 339. these corruptions came into the Hebrewe Bibles? that is, whether before Christs time, or betweene that and *S. Ieromes* time, or since? He answereth as one nothing affraid, that the Hebrewe was corrupted before
1. Christ, more after Christ vntill *S. Ieromes*
2. age, and moste from *S. Ierome* since. These
3. parts are handled by *Master R.* seuerallie.

1. First that the Bible was corrupted before the time of our sauiour Christ, what cause haue we to thinke, especiallie seeing our sauiour Christ neuer once chargeth the Iewes with any such corruption? *M. Rainolds* saith, it might be that Christ obiected the same vnto them, although not recorded in the Testament. Remember then that this be put amonge the traditions vnwritten of your Church: and so you neede not to seeke for other answere, as you doe. Yet our sauiour Christ when he saith, *ye haue hearde it saide, thou shalt loue thy neighboure, and hate thine enemie*, accu-
Mat. 5. 43. seth not the Scribes and Pharisies, for corrupting the letter of the text, by adding there-

therunto the ſecond member, but for gathering out of the text wicked doctrine, that for ſo much as we are commaunded to loue our neighbour, (that is, as they expounded it, our friende) therefore we are licenſed to hate our enemie. This falſe expoſition of the ſcripture, not corruption of the text, doth Chriſt correct. For that in wicked *Manaſſes* daies diuerſe books were loſte, I haue before anſwered: If Chriſt reprooue not the Iewes therefore, no maruell, ſeeing that loſſe was not through their negligence, but many hundred yeares before: yet maintenance of open corruption in the text had deſerued in them ſharpe reproofe, although them ſelues had not bene the firſt authores of that corruption.

S. Auguſtine in manie places by occaſion, ſpeaketh of difference betweene the Hebrewe text, and the tranſlation of the 70. interpreters, which he much eſteemed, euen as you do now your latine tranſlation. Yet in this diuerſity doth he not at anytime accuſe the Hebrew of corruption, but rather imagineth ſome myſterie in the *Septuagints* tranſlation. Which plainlie prooueth, that the Church beleeued not the Hebrew to be corrupted then. Yea, *S. Auguſtine*

August. de Ciuit. lib. 15. c. 13. *stine* maketh it a matter, not onelie of great absurditie, but also notable impietie to say, that the Iewes could conspire together in such sorte, as that they might, though neuer so peeuishlie and malitiouslie bent, corrupt the bookes of Scripture, being so manie, and so generallie spred abroad.

Pag. 340. 2. That more corruption crept into the Bibles after Christ, you prooue by testimonie of *Iustinus Martyr*, in his disputation with *Tryphon*, wherein he alledgeth three examples of notable corruption committed by the Iewes. A short answere may serue. *Iustinus* spake of suspicion, more then knowledge, as being not verie skilful in the Hebrewe tongue: & if we diligentlie examine the places, it wil sone appeere, that no such matter can be proued. The first is out of *Esdras Ch. 6*: The words are these: *Esdras spake vnto the people, this pascha is our sauiour and refuge, &c.* Now in the hebrew no such wordes are found: no truelie, nor neuer were, which I proue, because they are not in your latine translation. And this against you is an argument strong enough, that maintaine your latine text to be the authentical word of God. If anie thing want, it wanteth as much in your latine Bibles,

A place of Iustinus Martyr answered.

as

as in the Hebrew: and ſo no more corruption here in the Hebrew text, then in the latine. Againe, the Greeke now extant hath them not: & whatſoeuer can be ſaid, no more ſhalbe proued againſt the veritie, and ſynceritie of the hebrew fountaines, then of the latine tranſlation in this behalfe, & ſo no aduantage ſhal redownde to your opinion and defenſe.

The ſecond place out of *Ieremie* the 11. Chap. v. 19. is by your owne confeſſion void of corruption in the hebrew bibles now extant. Your argument for reall preſence out of this place is ſingular. The Prophet you ſaie *calleth Chriſts naturall bodie vppon the Croſſe by the name of bread.* That is vntrue: he ſpeaketh not of Chriſts bodie, nor of the Croſſe, nor of reall preſence in the ſacrament. And was Chriſts naturall bodie hanging on the Croſſe nothing but bread? was bread crucified for you? Els how maketh this for your reall preſence? A ſtraunge preſence, a goodlie religion, a wonderfull argument.

The laſt place in the 95. pſalme. v. 10. is no otherwiſe in the hebrew now, then not onelie in the Greeke, but in the vulgar latine, and *Saint Ieromes* tranſlation alſo.

The wordes *a ligno*, *From the woode*, your owne fellowes haue confessed not to be of the hebrew veritie, but of Christian deuotion. Then is it plaine enough, that whatsoeuer *Iustinus* supposed, the hebrew text was not corrupted: And so your argument from *Iustinus* authoritie is sufficientlie cleared; and it is shewed that these three examples proue nothing against the Hebrew originall text now extant.

Pag. 345. 3 That from *S. Ieromes* age errors & corruptions haue still encreased & multiplied, you affirme to be *very probable*. This was something faintlie and doubtfullie spoken. That it maie seeme vnto you *probable*, is not sufficient to cause you cast awaie the Hebrew texte, and take in stead thereof a latine translation, which to be since *S. Ieromes* time shamefullie corrupted, is not onelie *probable*, but verie certaine and euident, as shal appeere. So although it could be prooued not onelie by probable coniectures, but by cleare and substantiall demonstrations, that the Hebrewe Bibles were somewhere corrupted; yet for al that, no reason haue our aduersaries to make greater account of their latine translation, then of the Hebrew fountaine, seeing it may and

shall

ſhall effectually be declared, that the ſame vulgare latine tranſlation, which by them is preferred to the rome of the authentical written word of God, before the Hebrew and Greeke originals, is full of groſſe faults, errours, & corruptions. Where I demaund how the Church can ſaie ſhe hath kept faithfullie the word of god, if ſhe haue loſt the originall text thereof, *Maſter Rainolds* anſwereth ſhe hath conſerued the ſcriptures faithfullie, although not in this, or that language. But why in the Latine language more, then in the Hebrewe, Greeke, or anie other, hath ſhe conſerued the ſcriptures? what thinke you of the Greeke Church? Did ſhee loſe the worde of God in her owne tongue, and kept it in the latine? And muſt ſhe nowe, & al other Churches in the world, fetch their text of ſcripture out of the latine tranſlation? muſt onelie latine among them be vſed in ſermons, lectures, diſputations, and all other ſuch exerciſes, as your fathers of *Trent* in their late meeting haue appointed? Or graunt you them rather no vſe of the ſcriptures at all, nor iudge them Chriſtians, becauſe they will not be obedient to your Pope? whatſoeuer you ſaie, no reaſon can

you shewe, whie the Church should keepe the word of God and Testament of Christ her spouse in an other tongue rather, then that wherein it was written and deliuered vnto her: whie in the latine more, then in some other language, and speciallie the Greeke, seing that Church euer was larger in number and circuite then the latine, and now not anie latine Church at all in the world remaining? That which followeth in certaine pages, is nothing els but rouing talke, not worthy the reading: where no argument is framed, nor reason vsed, no aunswere can be required.

pag. 355. *Gregorie Martin* hath his answere long agoe: his *Discouerie* is disprooued; and his obiections refelled throughly, orderly, and learnedly. It wil be too greate and troublesome a worke for you to maintaine that quarel: better it is to leaue it to some other, that can doe more therein then your selfe, if anie such be amongst you. As for that *notable corruption of great moment and importance* by him obiected out of the 22. Psal. v. 17. read the answere. Verie like a letter was mistaken in the writing and printing, as maie fall out in bookes set forth with greatest diligence and conscience. soe *Gé-*

nebrard

nebrard your *Hebrew* professor at *Paris* imputeth not the corruption of this place to wilfull malice in the *Iewes*, but to chaunce, by reason the two letters were soe like: and prooueth by testimonie of learned *Iewes*, that the best and truest copies had *Caaru*, *they digged*, not *Caari as a Lion*, and that when *Caari* is written, it must be redde *Caaru*. Who euer denied but some fault by this meanes might come into the Bibles, such as in your translation are plentifullie found? is this a reason then of moment & importance to prooue the *Hebrew* Bibles soe full of corruption & errours, that they must be cast away, & the latine translation Canonized for anthenticall scripture, and receiued in their place? χαλκία χρυσίων, and much worse.

Genebrard. in Psalm. 21.

Caaru.

Caari.

Fortuitò & casu.

Consider now & peruse the summe of your wholl discourse. Let vs graunt that these by you hetherto rehearsed are indeede corruptions, which yet is plainelie false, and not anywaies to be graunted: but let vs for your cause suppose such a thing. Tell vs I pray you, how many corruptions haue you found? score them vp, and let vs know the number. with al your skil, labour & conference, yet were you not able to obiect

Verie fewe places can the aduersaries finde in the hebrew text, that maie probablie be once suspected of corruption.

iect ten places out of the Hebrew Bibles, which you might probablie charge with corruption. A manifeſt proofe and certaine argument of rare and notable puritie in them, far aboue not onelie the diuerſe tranſlations of olde time, but alſo your vulgare latine edition, which you notwithſtanding boldly, but moſte vntrulie, maintaine to be ſounder and purer then the Greeke text in the new teſtament, and the Hebrew in the olde. Let vs therefore ſomewhat examine your latine Bibles, whether in them ſuch corruptions may not be found, as you haue charged the originall text withall: whereby it ſhall appeere, that there are in your Bibles of the vulgare tranſlation corruptions of all ſorts great plentie, yea almoſt innumerable, & therefore that your argument againſt the fountaines is abſurd, and moſte vnreaſonable, to condemne them, becauſe of ſome faultes imagined, whereas you approue a latine edition ten times worſe then you can once with ſhew of trueth ſuſpect them to be.

Infinite notorious corruptions in the vulgar latine tranſlation auchorized by the Tridentine aſſemblie.

In the firſt Chapter of *Geneſis*, *v.* 30. certaine wordes are wanting in your vulgar Edition, which are not onelie in all Hebrewe

Gen. 1. v. 30.

brew bookes, but in the Greeke tranſlation alſo, which is by manie hundred yeares far more ancient then the latine: and therfore if your latine wilbe tried by the verdit of theſe two witneſſes, it ſhalbe conuicted of manifeſt corruption. For where the Prophet Moſes plainlie writeth, that as the Lord had giuen to man for his meat euerie herbe and tree that yeeldeth fruite, ſo he had alſo prouided *euerie greene herbe* to be meat for the beaſts & birds, & creeping things, theſe words ſo materiall and neceſſarie are in your latine bookes no where to be found. How can you thinke to excuſe this from corruption. *Col jerek hheſeb.*

In the ſecond Chap. v. 8. the ſcripture ſaith both in the hebrew and greeke text, that God had planted a garden *in the Eaſt*, and ſo is it vnderſtood of the learned writers, that the garden, wherein *Adam* for a time remained, was ſited in the eaſt: but your tranſlator maketh the Prophet to ſpeake otherwiſe, that the Lord God had planted a garden of pleaſure *from the beginning*. Is this kinde of tranſlating to be allowed in the wotd of God? I thinke none of ſounde iudgement & good conſcience will ſo eſteeme. Gen. 2.8. *Mikkedem.* *A principio.*

In

Gen.3.15. In the thirde of Genes.v. 15. a Capitall and intollerable corruption hath beene committed and still is continued and maintained by you in the wordes, wherein the Lord made vnto man the first promise of that redemption, which should be wrought by our Sauiour Christ, and in which the summe of the Gospell, and all hope of our saluation is contained, that the seede of the woman should bruise the head of the Serpent. For thus speaketh the Lord to the Serpent. *I will put enmitie betweene thee and the woman, and betweene thy seed and her seede. He shall bruise thy head, and thou shalt bruise his heele.* Thus hath the Prophet Moses reported the wordes of almightie God and so haue the seuentie interpreters translated them according to the Hebrew originall veritie. Which notwithstanding, in steede of *He shall bruise thine heade*, your latine translation hath, *Shee shall bruise thine head*, and this, *Shee*, is meant the blessed virgine. A foule, a daungerous, a damnable corruption, thus defended and expounded. Yea the verie enemies them selues, that haue neuer so litle conscience and feare of God, doe confesse that it ought to be redde otherwise,

Hu.

Ipse.

wiſe, then it is in your latine tranſlation, ſeeing it diſagreeth from the Hebrewe, and ſome auncient copies alſo of the vulgar latine edition haue *ipſe*, and not *ipſa*. Yet howſoeuer not onlie the Hebrew and Greeke texts lead vs to the true meaning of Gods promiſe made to mankinde in Ieſus Chriſt, yea and further ſome copies of the vulgar tranſlation agree therewith, neuertheles the Church of Rome (that you may the better perceiue whoſe Church it is) not regarding al this, embraceth, alloweth, maintaineth the euident corruption, as as you may finde not onelie in the Latine bookes of the vulgare edition reformed according to the Tridentine Councels appointment, but alſo in the Catechiſme ſet forth by authoritie of the ſame Councell: and in the bookes of ſundrie Papiſts, that haue willinglie ſoulde them ſelues to loue and defend all Antichriſtes doctrine. In the margent of your Bibles is printed for a faſhion the true reading: howbeit this not onelie excuſeth nothing your willfull maintenance of deteſtable corruption, but may rather make the ſame appeere more odious to all the faithfull. For if you can ſet the true worde in the margent, why might

Andred. lib. 4. Defenſ. Trid.

Catechiſ. trident. in artic. Et in Ieſum Chriſtum.

might you not receiue it also into the text, but one lie for that you are determined alreadie to be ashamed of nothing that may any waies bring aduantage to your corruptions, though it be to the certaine & euerlasting damnation of your soules. And what godlie man shall patientlie indure this blasphemie in your English translation of the olde testament, when it commeth forth? where our comforte and hope hath bene, that *he* (who is the womans seed, our blessed Lord and sauiour Christ) *should bruise the serpents head*, now we must turne it another waie, and say thus, *she shal bruise the serpents heade*. If still you will speake in defense of this corruption, you shal but barke against heauen: it is too manifest, too hainous, too impudent.

Genes. 4. 8.

Egrediamur foras. Hier. in Hebr. quæstion.

In the fourth of *Genes.* v. 8. your latine translation hath these wordes, *Let vs goe forth*, which are not in the Hebrew text, nor yet in the Chaldee paraphraste: & *S. Ierome* hath giuen a note vpon them, that they are superfluous, and ought to be remoued.

Laken.

Nequaquam ita fiet.

And in the 15. verse of this Chapter one Hebrew word, that signifieth *wherefore*, or *doubtles*, is vntruelie rendred by your translator thus, *it shall not be so*. For the Lord saied

ſaid not, that none ſhould kill Kain, but that whoſoeuer killed him, he ſhould be puniſhed ſeuen fold. It maie not be graunted to anie tranſlator of ſcripture thus to thruſt in words at his pleaſure, whereby the ſenſe is manifeſtlie changed.

In the ſixt Chapter and 5. verſe, where the Lord complaineth of mans corrupte nature, and ſaith, that the verie frame of the thoughts of his hart is onelie euill alwaies, your tranſlatour hath left out two words of great moment, *frame*, and *onely*: and ſo likewiſe in the eight Chapter following, verſe 21. where againe the Lord ſetteth forth the wickednes of mans corrupt nature, and ſaith that the imagination of mans hart is *euill*, your tranſlator of his owne head hath put into the text a pretie word, and ſoe maketh God to ſpeake otherwiſe then he ſpake, that it is *prone to euill*. Who ſeeth not that by this worde is diminiſhed that corruption and ſinfulnes whereof almightie God accuſeth mankinde, and wherewith he declareth mans hart to be repleniſhed from his infancie? This tranſlation liketh you well, becauſe it doth not ſo fullie bewraie the infection of originall ſinne, as the true text of ſcripture

Gen. 6.5.

jeſer. rak.

Gen. 8.21.

rabb.

In malum prona.

ture doth, & therefore not so plainlie confuteth your heresie of freewill in man to please God before he be regenerate. In the
Gen.9.6. 9. Chap.6. verse where God ordaineth an euerlasting law against murtherers, that he whoe sheddeth the blood of man, his blood shalbe shedde by man, these laste words *by man*, establishing the Magistrats
Beadam. authoritie, are not expressed in your translation. This to be a fault of great importance anie man may easilie vnderstand.

To proceede a litle further in this firste booke of holie scripture, and to discouer some moe grosse corruptions of your latin translation therein committed, (for I may not stand to note euerie petie fault) in the
Gen.36.24. 36. Chap. v. 24. the Prophet writeth that *Ana* the sonne of *Zibeon* found *mules* in the wildernes: but your translator telleth vs
Haiemim. aquas calidas. he found *warme waters*, and so by his great cunning hath turned *mules* into *water*. It maie be said there is great likenes between the wordes in Hebrew: which I graunt to be so. But this dischargeth not the translation from a faulte. And howsoeuer those words are like, yet from whence did your translator fetch his other worde, *Warme*. For though we suppose the word

maie

may ſignifie water, yet tò cal it warme water, is more then can be warranted. In the 41. Chap. v. 54. there paſſed in the former editions of your tranſlation a notable fault, which yet of late for verie ſhame hath bene amended by *Henteniu* of *Louaine*. For where the Prophet ſpeaking of the generall famine that was ouer all countries, ſaith that in all the land of *Egypt* was *breade*, your bookes cleane contrarie to the text and ſtorie reade, that *the famine alſo was in all Egypt*. And thus hath it gone manie hundred yeares in your Latine Bibles. Nowe at length you haue bene content to acknowledge a fault in this place: and whie not as well alſo in others, wherein as euident faults may be found as this? And ſeeing you can be brought to acknowledgement of ſome corruptions in your latine Bibles, by like reaſon you maie be induced alſo to confeſſe moe faults, where moe faults may be founde, as there maie full many throughout your whole tranſlation. Gen 41.54.

In the 49. of Geneſ. v. 22. Iacob compareth Ioſeph his ſonne to a fruitfull bough by the well ſide: which wordes in your latine tranſlation are otherwiſe ſet Gen.49.22.

downe thus, *and he is comelie to beholde.* If you saie that in the sense is no difference, yet you make no sufficient answere: forasmuch as translating the text of scripture we must retaine the verie words as well as we may, and not take libertie of leauing the wordes, because we thinke we swarue not from the sense. For the wordes may haue some other, or farther meaning, then we suppose, euen in such places as seeme to be most easie. And if you impute this as a fault to vs in translating, why may not we likewise blame your translator for the same, who hath so much offended therein? But let vs go on. In the 24. verse of this Chap. Iacob saith of Ioseph that his armes were *strengthned:* & in your translation it is as contrarie, as may be, that they were *weakned* or *loosed.* Againe in the end of this Chapter a wholl verse together is omitted by your translators. *The purchase of the field, and the caue that is therein of the children of Heth:* of which wordes not one is found in your translation, and so where the Chapter contained 33. verses, your translation hath but 32. Tell vs by what reason it was lawful for the author of your translation to put so much out of the

hhalei.
hhaijn.
Et decorus aspectu.

text,

text, or for you to allow him in so doing.

It were a worke of great labour and length to go through euerie book of scripture in this order: and therfore it shalbe for our purpose sufficient, of infinite faultes that might be noted booke by booke, Chapter by Chapter, verse by verse, to discouer onelie certaine, as they come to my hand, such as by reading and conference euerie one may obserue.

In Exodus the. 15. Chapter. 19. verse your translator hath committed a double faulte, first in translating a word, second in pointing amisse. The Prophet saith that *Pharoes Horse went with his Charet and Horsemen into the Sea:* And so is it in the *Septuagintes* translation truelie according to the Hebrew veritie. But thus it standeth in your translation, *The Horseman went in, Pharoe with his Charets and Horsemen,* agreeing neither with Greeke, nor Hebrew, nor the right sense. *Sus Parbha.* *Ingressus est eques, &c.*

In the 21. of *Exodus* 3. verse, a law is set downe for hebrew seruants, that they should be released of their seruice at the end of six yeares, and then is further added in what sorte they should be sent awaie, namelie that if the seruant bring *Exod. 21. 3.*

Begappo. with him nothing but *his owne bodie*, that is, if he come alone, as the 70. haue interpreted the text, hauing no wife, then he should go out himselfe alone, and not his wife with him, as is in the verse following expressed. Your translator hath misconstrued the law, and marred the sense, in turning the hebrew thus, *with what manner of garment he entred, with such let him go out*. And so also in the 10. verse following, where God commaundeth that if one hath betrothed his maid to his sonne, and after take him another wife, he shall not *diminish the foode* of the former; your translator hath made another law for this, that he *shall prouide a mariage for the maide-seruant*, which is vtterlie from the meaning of the law.

Cum quali veste intrauerit, cum tali exeat.

Prouidebit puellæ nuptias.

And in the seauenth verse of this Chapter before, he hath also mistaken a plaine lawe concerning maide seruants, wherein God forbiddeth to send them awaie, after their yeares were out, as the *menseruants* are sent away: but your translator saith she shall not goe out, *as the maide seruants are accustomed to goe out*, then which nothing almoste can be deuised more contrarie to the Lawe. In the. 24. Chapter. 11. verse.

habhabadim.

Sicut ancillæ exire consueuerunt.

The

the Prophet ſpeaking of the choſen men of Iſrael that went vp into the mount, and ſawe the Lord, ſaith that God laid not his hand vpon them: which thing he noteth for a ſpeciall remembraunce, that althouh they ſawe God, yet becauſe they preſumed not, but obeied the commaundement of God, therefore no harme befel vnto them. This in your tranſlation is otherwiſe reported in theſe wordes; Neither laid he his hand vpon them of the children of Iſaell *that had gone backe a farre off.* Who ſeeeth not a manifeſt difference betweene the true text, and this tranſlation? *Qui procul receſſerant.*

In Leuiticus Chap. 4. v. 8. Where is commaunded that the Prieſt *ſhall take awaie* all the fat of the bullocke that is offered for ſinne, your tranſlator hath thus miſtranſlated the wordes, *and the fat of the calfe he ſhall offer for ſinne:* and ſo partelie by vntrue tranſlation, and partelie by miſplaſing of the wordes, hath whollie corrupted the text. In the 7. Chapter. v. 19. the fleſh that toucheth any vncleane thing is forbidden to be eaten, and muſt be burnt with fire. Then immediatelie it followeth thus in your tranſlation, *the vn-* Leuit. 4. 8. *Et adipem victuli offeret pro peccato.* Leuit. 7. 19.

Immundus. Mundus. *clean shal eat therof:* & of late for the *vncleane* in your reformed editions is put *cleane:* So your translations affirme that either the vncleane or cleane shall eate of the flesh, which god commaunded to be burnt, and none to eate therof: an euident corruption, by reason of a worde omitted in all your vulgare translations both olde and newe.

Num. 4. 46. In the booke of Numbers Chapter. 4. verse 46. your translation hath, *whome Moses and Aaron made by name*, in stead of this, *whome Moses and Aaron numbred.* In the margent indeed of your latter corrected editions there standeth the word Recensiti. *to be reckoned*, for no other purpose I think, but to be a witnes of corruption against your translations. For if that word must be supplied, and if you see and confesse your selues so much, as appeereth, in that you print it in the margent, why might you not wel receiue it into the text it selfe? If it haue anie right to stand in the margent, more right hath it to be admitted into the text.

Deut. 4. 33. In *Deuteronomie* Chapter 4. verse 33. is a like fault to this, but something worse in your latine translations. Moses saith, did euer people heare the voice of God speaking out of the middes of a fire,

as thou haſt heard, *and liued?* your tranſlations all haue thus, As thou haſt heard *and ſeene.* In ſome copies you haue giuen vs a marginall correction, but that is not much truer then the corruption of the text, ſaue that this ſpeaketh of *liuing*, and the other of *ſeing*. So in the. 15. Chap. 10. v. in ſtead of theſe words, God ſhal bleſſe thee *in all thy workes*, your tranſlation hath, God ſhal bleſſe thee *at al times*: firſt taking *time for workes*, & then leuing out the affix, *thine*. In the. 33. Chap. 10. v. a worde of waighty and neceſſarie force is omitted by your tranſlator in declaring the office of the Leuites, which eſpeciallie conſiſted in teaching the people the lawe of God: and ſo ſaith the true text, *They ſhall teach Iacob thy iudgements, & Iſrael thy Law.* But in your latine bookes, the worde that ſignifieth to teach, which was moſte to be reſpected, and whereupon dependeth that which followeth, is both in the text and margent of your tranſlations wanting, and thus ſtand the wordes; *They haue kepte thy worde, and obſerued thy couenant, thy iudgements O Iacob, and thy law O Iſraell.* Now I appeale to the conſcience of all the learned, whether this be not a notorious deprauing of

Vaiechi. Et vidiſti, Et vixiſti.

Mabhaſeca.

In omni tempore

Deut. 33. 10.

Iuru.

Gods worde, where it is prescribed that the Leuites should teach Iacob and Israell the iudgements and law of God, to leaue out the worde whereby they were charged to teach: and whereas the dutie of teaching Iacob Gods iudgements, and Israell his lawe was laid vpon them, to make therof an other sense so much repugnant, that they haue obserued the iudgements of Iacob, and the lawe of Israell. Harde it were for any man in translating so fewe wordes to make so many faultes.

Iudicia tua ô Iacob, & legem tuam ô Israel. Iol. 11. 19.

In the booke of Ioshue. Chap. 11. v. 19. the holie ghost hath noted, that not one Citie of all the land of Canaan *made peace* with the children of Israel, excepting those *Hiuites* that dwelt in Gibeon. But your translation telleth an other tale, as contrarie to this as can be tolde, *that there was not a Citie, which didnot yeald it selfe to the children of Israel.* An other reading in your margent of late hath bene deuised, and that neither agreeing in trueth with the text, as by comparing the same together any man may perceiue.

bishlimah.

Quæ se non; a derett.

Iud. 15. 14. In the booke of Iudges Chap. 15. v. 14. When the Philistines met Samson being bound, the scripture recordeth, that the spirit

ſpirit of the Lord comming vpon him, the cordes that were vpon his armes becam as flax that is burnt with fire. Your tranſlator in ſteade of *flaxe* hath put *woode*, and for the *heate* of the fire, or ſome ſuch like worde he putteth the *ſmell* of the fire. And yet that woode is ſo eaſilie conſumed with the onelie ſmell of fire, I thinke you wil not ſay for maintenance of your tranſlation againſt the originall text. What then remaineth but to confeſſe as needes you muſt, that here hath beene, and is a foule corruption? *Ligna. Odorem.*

In the 1. of Samuel Chap. 9. v. 25. theſe wordes are added to the text, *And Saul ſpred vpon the top of the houſe, and ſlept*, there being nothing in the text either of ſpredding or ſleeping, or anie ſuch matter. If therfore you wil be tryed by either hebrew, or Chaldee, or ſundrie exemplares of your latine tranſlation, you ſhall confeſſe a corruption in this place, & ſo in deed you do, but will not yet amend it. How be it better were it not to acknowledge a fault, then acknowledging one, ſtill to retaine the ſame. *And* in the 19. Chap. 24. v. the ſcripture telleth that Saull put of his cloathes, & prophecied before Samuel, *and fel downe* naked all that daie and night. So hath the Hebrew 1. Sam. 9. 25. *Strauit Saul in ſolario, & dormiuit.*

Hebrewe, so the Greeke, and so your owne Masters confesse it should be. Which notwithstanding as it were in open and presumptuous maintenance of your corruptions against the sinceritie of the text, in your bookes you read thus, *and he songe naked*. This came to passe by negligence in the writer, mistaking one letter for another. But why will ye not be brought in this cleare light of knowledge, whereby such grosse faults are easilie espied, to amend your bookes, to remoue the fault, to restore the right word to his place? you see belike what daunger might ensue of mending anie thing: if once you should beginne, you wist not how to make an end, and therefore you are determined to sturre nothing, for feare you bring downe all vpon your heades.

Cecinit.

In the second of Samuell Chap. 6. v. 12. a number of wordes are added together in your translation, more then can be found in the true text, that Dauid hearing how Obed edom had bene wonderfullie blessed by keeping the arke in his house, *said, I will goe and bring back the arke with a blessing into my house*. These wordes may seeme to be fitte for the place, & it may be supposed

2. Sam. 6. 12.

Dixit Dauid, ibo & reducam arcā cum benedictione in domum meam.

ſuppoſed that ſo Dauid either ſpake or thought. But what of that? may we therefore conuaie thus cunninglie into the text of ſcripture whatſoeuer we imagine fitlie to agree therewith? The Hebrew hath no ſuch ſaying, nor the Chaldee, nor yet the Greeke: it is therefore a manifeſt corruption of your tranſlator.

In the firſt of Kinges, the 2. Chap. & 28. verſ. your tranſlator hath notablie falſified the text, in putting *Salomon* once for *Ioab*, and againe by and by for *Abſolom*, & telling the ſtorie thus: *And a meſſenger came to Salomon, that Ioab had declined after Adonia, and had not declined after Salomon.* Which is an abſurd tranſlation, hauing no coherence with the ſtorie, and plainlie ſtriuing againſt the text. For thus the words ſhould haue bene tranſlated, *There came tydinges to Ioab*, (*for Ioab had declined after Adonia, but had not declined after Abſolom.*) He that looketh on the place, ſhall ſtreight eſpie a foull fault in your tranſlation. In the 22. Chap. 26. verſe, of this booke, Ioas is called by your tranſlator, *the ſonne of Amelech*, for *the Kings ſonne*, by taking the word that ſignifieth in Hebrewe *a King*, for the proper name of a man. 1. Reg. 2. 28. *Filium Amelech.* *Hammelech.*

The

The booke of Iob is a pretious parte of holie scripture, as it hath bene alwaies esteemed in the Church of God: and therfore great pitie is it to see the same so miserablie mangled by your translator, as any of skill may perceiue it to be, if he list to take a litle paines in conferring the true fountaine & your translation together. In the 1. Chap. v. 21. these words are added to the text, *As it pleased the Lord, so is it come to passe*. A godlie saying, who can denie? but that may not excuse your bookes from corruption, vnles it can be shewed to be a part of the text, which, I am sure, it cannot. In the 3. Chapter and last verse, the holy man saith, *I had no peace, I had no quietnes, I had no rest, yet trouble is come*, meaning that he liued in continual awe of God & loked narroulie to al his waies, fearing lest at any time he should prouoke the Lord to bring vpon him some greeuous iudgement, and that now notwithstanding this endeuour & care, trouble & miserie was fallen vpon him. But your translator hath made him speake otherwise, *Haue I not dissembled? haue I not kept silence? haue I not bene quiet*? This translation accordeth not with the wordes, and much lesse with the sense.

Iob. 1. 21.

Iob. 3. 26.

Nonne dissimulaui? &c.

In

In the fift Chap. 5. verse Eliphaz saith, that the hungrie shal eate vp the harueſt of the vngodlie, *and take it from amonge the thornes*: but in your translation he saith, *the armed man shall take him awaie*: which is an other thing, though it be a true thing. Iob.5. *& ipſum rapiet armatus.*

And in the verse that followeth, whereas Eliphaz saith, that affliction and miſerie commeth not out of the duſt, your translator hath put an other speach in his mouth, *Nothing is done vpon the earth without a cauſe*. Againe in the. 7. verse he saith, Man is borne to trauaile, euen as *the ſparkes flie vpwarde*: your translator saith, Man is borne to labour, *and the birde to flie*, turning the sparkes (which the Hebrewe termeth the *ſonnes of the coles*) into a birde. v.6. *Nihil in terra ſine cauſa fit.* v.7. *& auis ad volatum.*

In the. 6. Chap. 1. v. Iob wiſheth, that his *griefe were perfectlie weighed*: your translator hath added hereto wordes of his owne applying a speach to Iob, which whether he would acknowledge may well be douted, *I would my ſinnes were waighed, wherby I haue deſerued wrath*. In the. 16. verse of this Chapter. Iob compareth his friends whoe had forſaken him, to brookes that paſſe ſwiftlie awaie, which brookes he saith, *are blackiſhe with yce, and wherein the ſnow is hidde*. Iob.6.1. v.16.

hidde. Of these wordes your translator hath framed a proper sentence or prouerbe, *They that feare the yce, the snow shal fall vpon them.*

Qui timent pruind, irruet super eos nix. Iob.9.12.

In the 9. Chapter he shewing at large the wonderfull and omnipotent power of God, saith in the 12. verse, *If he take any thing by violence awaie, who shall make him restore it againe?* The author of your translation, not marking well the wordes, hath turned them thus, *If he aske suddenlie, who shall answere him?* And in the. 13. Chap. 4. verse, where Iob calleth his friends *Phisitions of no value*, your translator nameth them, *embracers of peruerse doctrines*. In the 4. verse of the. 14. Chap. Iob saith, *who can bring a cleane thing out of filthines? not one*: your translation hath these wordes, *who can make a cleane thing that is conceiued of vncleane seed? is it not thou, whoe art alone?*

Si repente interroget, quis respondebit?

Cultores peruersorum dogmatum. Iob.14.4.

In the 31. Chap. of this booke. 19. v. he saith, *If I haue seene any perish for want of clothing, &c.* which to be the true reading, is confessed by your owne Masters, and prooued by the Hebrew text. But your translation maketh Iob thus to speake, *If I haue despised him that passed by for because hee had no garment*. Which, wordes

Iob.31.19. *Si despexi pretereuntem eó quód non habuerit indumentum.*

wordes carie with them an other ſenſe, then the former wil admit. And though in your laſt editions ſome of your reformers haue in ſtead of *him that paſſed by*, placed in the text, *him that periſhed*, yet this ſalue hath not made the wounde wholl. For firſt you keepe ſtill the worde *deſpiſing* in ſteade of *ſeeing*, and further that your vulgare tranſlation ought not to be corrected in that other word, as of late it hath bene, by whoſe authoritie and iudgement ſoeuer, may be knowne by *Aquinas* and *Saint Gregorie*, and many moe, whoe in their commentaries vpon this booke haue ſett downe the wordes in ſuch ſorte, as I haue rehearſed out of your tranſlation. If this be a fault, as you haue graunted, in correcting it in ſome parte, then haue your latine Bibles beene faultie this thouſand yeares together: and if you may now by comparing your vulgare latine with the Hebrew reforme this corruption though it be of ſo long continuance, whie may you not as well in all other places, where your tranſlation doth plainely diſagree from the Hebrew, as it doth in a thouſand, fyle it and make it as euen as you can with the Authenticall text?

Iob. 33. 6. In the 33. v. 6. *Elihu* saith to Iob, for that he had wished to haue God answere him, *beholde I wilbe according to thy word for God.* This to be the true meaning, the wordes do shew themselues: and therfore it was a maruel that your translator would turne them thus, *Behold, euen me hath God made as thee.* And in the 25. v. where *Elihu* declaring how God dealeth with his children in punishing them for a season, and afterwardes restoring them to health, saith thus, *his flesh is made fresh, as in his childhood*, your translator hath altered the wordes and the sense in this sorte, *his flesh is consumed with punishments.* Such faultes as these, which are indeede grosse and great faultes in translating the scriptures, is your translation of this booke replenished withall. I haue not laboured to note euerie particular fault: for that had bene a busines too tedious. But of manie I haue picked out certaine, whereby the reader maie conceiue what to iudge aright of your wholl translation.

Ecce & mesicut & te fecit Deus.

Consumpta est caro eius à supplicijs.

Now let vs come to the booke of Psalmes, which of all bookes of scripture is in your translation most corrupted, so as I maie truelie affirme that in some one

one ſhorte Pſalme in latine moe may be founde, then you ſhall euer finde in the Hebrew text of all the bookes of the Bible. Which came to paſſe by this meanes, for that in *S. Ieromes* daies the other bookes in the latine tranſlation were corrected according to the Hebrewe, but this booke onely although it nedde as much correction as any other, yet becauſe it was in the corruptions thereof ſo generallie vſed, as it could not be chaunged without much trouble and offenſe in the Church, was not dealt withall by *S. Ierome*, but ſuffered to remaine as it was, and to carie ſtill about with it thoſe manifolde & greeuous ſores, which ſhoulde with diligence in time haue bene cured. This being by the beſt of your owne ſide confeſſed, it is a wonder, that *Genebrard* your Hebrew Doctor of Paris would labour ſo much with all his wit and cunning to make ſome agreement betwene your tranſlation & the text: wherin as he hath taken verie greate paines, ſo hath he ſhewed himſelfe in manie places altogether ridiculous in deuiſing ſuch ſeelie ſhifts, as he is enforced for ſome ſhew of conſente in the meaning, howſoeuer the wordes ſound moſt diuerſlie. And

The booke of Pſalmes in the latine vulgar tranſlation moſte corrupt.

when he hath searched all the corners of his heade for reasonable expositions, yet is he faine oftentimes to giue ouer, and let the wordes quietlie passe without his construction. If I should gather and set downe in particulare discouerie the corruptions of this booke, this onelie worke would be a volume of greater quantitie, then is the Psalter it selfe. Therefore as hetherto I haue done, so wil I proceed, to take a litle of much, and in certaine euident examples of sundrie places, set before the readers eyes how vnworthie your translation of this booke is to be called by the name of so worthie a scripture.

psal.2.12. In the second Psalme a text that concerneth our sauiour Christ as notablie as anie almost in the olde Testament, is shamefullie peruerted in your translation. For where the Prophet Dauid exhorteth

Nasheku-bar. al to *kisse the sonne*, that is, to submit themselues to Iesus Christ, and his gospell, setting forth in these wordes a plaine testimonie of his Godhead and distincte person, your translation saith no more in this

Apprehendite disciplinam. place but onelie thus, *Apprehend discipline* which though it be a good admonition, yet is it farre short of the true sense, and excellent

cellent doctrine therein contained. And this maie be an argument of great weight to prooue, that the Iewes are not honestly dealt withall by you, in that you accuse them to haue corrupted the Hebrewe text for malice against our Sauiour Christ. For if they had bene mooued indeed with such a diuelish intention, would they haue suffered this text to haue stoode in such sinceritie, especiallie hauing so great opportunitie to change the words, as was offered vnto them by the Greeke and latine translations?

In the 3. Psalme, the Prophet saith, Thou hast smitten all mine enemies *vpon the cheeke bone*: your translation hath thus, thou haste smitten all those that are mine enemies *without a cause*. Howbeit *Genebrarde* stoutlie defendeth your translation in this place, and obiecteth ignoraunce to those that reprooue it. Let all your Hebricians be iudges, and let *Iohn Isaac* a Iewe, and a learned Iewe in that tongue, answere *Genebrarde*. If this had bene so cleare a case as *Genebrarde* maketh it, could I saac with a number more, as *Vatablus*, *Pagnine*, *Tremellius*, all as good Hebricians as *Genebrarde* (no disgrace to him)

Psal. 3. 8.

Lochi.

Sine causa.

haue bene ignorant thereof?

psalm. 4. 3. In the fourth Psalme, being but a verie short one, your translation hath three euident faultes, which cannot by anie shift be excused reasonablie. First there is,

Vsq; quo graui corde. *how long will ye be of a heauie heart*, in stead of these wordes, *how long* will ye turne *my glorie into shame*? for this to be the true reading, euen your *Genebrard* was compelled to acknowledge: and therfore he deuiseth and imagineth what the *Septuagints* perhaps followed. And about this place *Lindane* hath kept a sturre, if he might by anie meanes saue the credit of your translation. But *Isaac* his master in the hebrew tongue hath sufficientlie taken him vp for his dealing herein. Againe there is a word in your translation added to the text in the 8. verse, as *Genebrard* confesseth, saying it was done by the 70. interpreters propheticallie: which yet he cannot proue, and we wil not graunt. And before in the 5. verse is one word put for an other to some change of the sense.

v. 8.

Olei.

Compungimini for *silete.*

psal. 12. 6. In the 12. Psalme, being according to your editions the 11. (which difference in numbring continueth to the end almoste, and this maie suffice to haue bene once remembred)

membred) where the Prophet bringeth in the Lord ſpeaking, I will vp, and ſett him at libertie, though *he laie a ſnare for him*, theſe wordes are thus tranſlated in your latine Pſalter, *I will deale boldlie in him*: of which wordes *Genebrard* himſelfe cannot deuiſe a conuenient interpretation, and therefore he wandreth vp and downe, and vaniſheth awaie in the miſt of his owne conceite. *Fiduciaſtor agam in eo.*

In the fourteenth Pſalme your latine tranſlation hath three wholl verſes together moe, then are to be found either in the Hebrewe or Greeke: and are taken out of *Saint Paul* in the third to the *Romanes*, being gathered by him out of ſeuerall places of the ſcriptures, as *Saint Ierome* hath noted. But ſome in former times more haſtie then wel aduiſed, ſeeing the Apoſtle alledge ſo long a ſentence together, thought the ſame was written in ſome place of the olde Teſtament, as it was by the Apoſtle recited: and finding it no where, ſupplied it in this place becauſe of ſome wordes, which the Apoſtle there hath rehearſed out of this Pſalme. And thus much do your owne men confeſſe, euen *Genebrard* him ſelfe, teſtifying pſal. 14. *Hier. in prima 16. Eſai.*

that in the Hebrew now extant nothing is wanting. If then nothing wanteth, as he confesseth, is it not a plaine case that these three verses ought not to haue anie roome in that *Psalme*, and therfore that your Psalter hath in this place more then it should haue? which I thinke we maie truelie and properlie call a corruption.

Psal. 34. 8. In the 34. Psalme the Prophet saith, that the Angell of the Lord *doth pitch his tentes* about them that feare him: in your translation thus we read, The Angel of the Lord shall *send round about* those that feare him, that is, saith Genebrard, *his help and defense*. Well holpen doubtles. Where the text is so plaine, to make such a simple translation as this, which without supplying some necessarie worde, can haue no shew of good sense, I know not how it maie be excused from a fault. So in the 37. Psalme where the Prophet teacheth that we ought not to be vnmeasurablie greeued or disquieted at the prosperitie of the wicked, and exhorteth vs to trust in the Lord, and *to feede*, that is, to liue *by faith*, your translation saith thus, Trust in the Lord, &c. and thou shalt be *fed with his riches*.

Chenah. Transmitter in circuitu.

Psal. 37. 3. Pascere fide. pasceris in diuitijs eius.

In the 51. Pſalme thus ſpeaketh the prophet in his owne tongue, behold thou *loueſt trueth in the raines*, (that is inwardlie in the affections) *and haſt made me to vnderſtand wiſdome in ſecrete*: but your tranſlator hath geuen vs an other ſenſe, *Behold, thou haſt loued trueth: the vncertaine and ſecret things of thy wiſdome haſt thou made manifeſt vnto me*. If the firſt be a true ſenſe, as it is: the ſecond muſt be reputed, as it deſerueth. Pſalm. 51. 8.

In the 62. Pſalme the Prophet ſpeaking of his enemies deuiſing to ouerthrow him if they might, ſaith, *They take counſell onelie how to caſt him downe from his dignitie, their delighte is in lies*. This conſtruction agreeeth well, this ſenſe is plaine. Now compare herewith your tranſlation, and you ſhall ſee that it is moſt fond and diſorderlie. thus it ſtandeth, *Notwithſtanding they haue thought to put back my price, I haue runne in thirſt*. Is not this a proper kinde of tranſlation? yet ſomething of late hath it beene corrected in one word, but nothing at all amended in the ſenſe. *I haue runned*, they ſaie, ſhould be changed into *they haue runned*: wherin they graunt their latine tranſlator was greatlie deceaued in tranſlating the greeke word *I haue runned* ἔδραμον. Pſal. 62. 5. *Verùntamen pretium meum cogitauerunt repellere: cucurri in ſitι.*

for *they haue runned* : and yet the hebrew word signifieth neitherof both. But as they acknowledge a fault in this word, so when it is thus mended by them, how much neerer are they to the right sense ? verelie no thing, or but little : and *Genebrard* though he make a poore sense of the wordes, yet how his sense agreeth with the hebrewtext he cannot declare. Againe in the 9. verse of this Psalme the Prophet saith, Trust in him *euermore, O people* : your translation hath an other reading thus, Trust in him *all the congregation of the people* : wherein is a manifest diuersitie. The hebrew no man dare saie to be corrupt : then it followeth that the greeke translator deceiued the latine, and was deceiued himselfe.

Betol bhoth bham.

Omnis congregatio populi.

Psal. 65. 14. In the 65. Psalme, the laſt verse, in stead of these wordes, *The pastures are clad with sheepe*, The vulgare translation hath thus, *The Rammes of the sheepe are clad.* And because this is something obscure and vnperfecte, therefore *Genebrarde* expoundeth the matter, and telleth wherewith these Rammes are clade, forsooth with store of fine and white wooll. Yet in the text is no mention either of *Rammes*, or *wooll.*

Induti sunt arietes ouium.

In

In the 68. Pſalme, the 7. verſe, the Prophet reckneth this amonge the praiſes of the Lord, that he maketh ſuch as are alone and ſolitarie, to haue a familie, wherein to dwell. Your tranſlation ſpeaketh after an other ſorte, that he maketh thoſe that be of *one behauiour* to dwell together in a howſe. This verelie was not the Prophets meaning. And then it followeth in the Prophets owne wordes, *But the rebels* (he cauſeth to dwell) *in a drie or thirſtie place*: which wordes in your vulgare Pſalters are vntowardlie tranſlated thus, *Likewiſe thoſe which exaſperate, which dwell in graues.* And yet hath *Genebrade* taken ſome paines here to frame a ſenſe in ſome reaſonable conſtruction in this wiſe: Thoſe that exaſperate and prouoke God by their ſinnes, and dwell in the graues of death, God bringeth them forth by his mercifull and mightie hand. Here we haue a ſenſe indeede, ſuch as it is, but a ſenſe contrarie to the true & manifeſt wordes of the Prophet. For Dauid declareth how god will punniſh his rebels, by ſetting them in a drie place: *Genebrarde* by his expoſition hath made the Prophet to promis deliuerance vnto them from deſtruction. Againe

Vitius verbi.

Similiter eos qui exaſperant, qui habitant in ſepulchris.

in

in this Psalme, v. 14. Dauid saith, *though ye haue lien among the pots, &c.* Your translation hath, *in the middest of the clergie*, or *of the lots*. And what should this meane? forsooth *Genebrarde* saith, by *Lots* is vnderstood extreame distresse and daunger, as when the lots are cast vpon a mans life. He hath deserued doubtles greate thankes for his paines, especiallie seeing him-selfe confesseth that this place hath tormented all interpreters, and that vpon the same, as vpon a gibbet haue the wits of all hanged. Now hath *Genebrarde* taken awaie the gibbet, and released his friends from cruell vexation, and that by chaunging without anie great trouble, *pots* into *lots*.

Inter medios clauos.

Psal. 73. 4. In the 73. Psalme Dauid declaring the greate prosperitie of the wicked, saith in the 4. v. that *there are no bandes in their death*, or *vntill their death: and that their strenghth is lustie*. Looke now vpon this translation of yours, *There is no respecte to their death: and there is strength in their sore*, and tell vs how it accordeth with the text. The wordes are diuerse, the sense is changed, and therefore the corruption cannot be excused.

Non est respectus mortis eorū & firmamentum in plaga eorum.

psal. 74. 8. In the 74. Psalme the Prophet complaining

plaining of the wicked, ſaith, *they haue burnt all the ſynagogues of God:* which text in your tranſlation is ſtraungelie altered and corrupted in this manner, *Let vs make all the feſtiuall daies of God to ceaſe.* Them-ſelues confeſſe the place is not faithfullie tranſlated, by reaſon that the Greeke worde was vtterlie miſtaken of their tranſlator. For where in the Greeke it was tranſlated thus, *Let vs burne*, the latine tranſlator not looking ſo narrowlie to his copie as he ought, tooke one letter for an other, & ſo hath giuen vs another word & an other ſenſe. And notwithſtanding they acknowledge both the corruption & the cauſe therof, yet keepe they ſtil the ſame ſo certaine & cleare a corruption in their Bibles, & vſe it in their Offices, & Breuiaries euen thoſe that were corrected and printed laſt by the Popes commaundement.

Quieſcere faciamus omnes dies feſtos Dei.

κατακαύσωμεν
κατακαύσωμεν

In like manner and by like occaſion hath bene committed a fault in the 84. Pſalme, wherein your tranſlation hath theſe words in all your bookes olde and new without any correction: *Becauſe God loueth mercie and trueth:* And are not theſe good words? who can ſay otherwiſe? the wordes in deede are good and godlie: but the tranſ-

pſal. 84. 12.

Quia miſericord. & veritatem diligit Deus.

lation

lation is nought. For this should the translation of that text haue bene, *The Lord God is our sunne and shield*, as *Genebrarde* and your owne men cannot denie. In the 88. Psalme Dauid saith, *shall the deade arise and praise thee?* But your translation is ridiculous, *shall the Phisicians raise vp?* turning *deade* into *Phisicians*, and *rising* into *raising*. Here *Genebrarde* to mend al that is amisse, hath inuented a new sense thus, *shall the Phisicianes raise vp*, that is, *the deade*, that they may praise thee. Phisicians are apointed to saue aliue, if they can, not to raise the dead: for if one be dead, it is to late to call the Phisician. I maruell he was not ashamed to make so lewde a glosse.

Aut medici suscitabunt.

In the 92. Psalme your translation hath *plentifull mercie*, for *fresh oile*: which errour did grow by mistaking a Greeke worde that signifieth *mercie*, for an other that signifieth *oile*, because they are something like in certaine cases.

psal. 92. 11. *Misericord. vbers.* ὀλεω for ἐλαιω.

In the 132. Psalme the Lord saith, I will plentfullie blesse *hir vitailes*: in your translation, *vitailes* is turned into *widowe*. and thus is it reade, I will blesse *her widowe*. This *Genebrarde* cannot denie to be a fault, and sheweth how it came, by mistaking a worde

psal. 132. 15. χήρας for θηρας.

a word, and not looking to the originall veritie. Yet for all this your bookes are not corrected, but ſtill you keepe and vſe ſuch witles, and palpable faultes in your Bibles: you reade, you ſing, you preach theſe and manie moe the like corruptions for the true word of God, and text of ſcripture: you ſee theſe things, and wil not for all that be brought to reforme them.

What can we ſaie or thinke of you, but that you are ſet and reſolute to do amiſſe?

It is a wearines to wade any further: & therefore I will for this booke content my ſelfe with theſe examples and proofes of notable corruption therein committed by your tranſlator, whoſoeuer he was.

And becauſe I haue bene alreadie ſomething long, I will be ſhorter in that which followeth, and as it were but glaine one by one, where I might take vp wholl handfulls together.

The booke of Prouerbes hath not eſcaped the foul hands of ſuch corruptors rather then tranſlators, as by manie places of the ſame maie too plainelie be perceiued. Prou. 6. 29. In the latter end of the fourth Chap. a great manie of wordes together are added to the

the text, as is acknowledged by the aduersaries them-selues. In the sixt Chapter the vulgar translation hath, *Thou hast fixed downe thy soule with the straunger*: Whereas it should be thus, *thou hast shaken handes with the straunger*. And after the 11. vers. a wholl sentence is thrust into the text, which ought to haue no place therein. Again in the 26. verse of his Chapter, where Salomon saith that *by reason of a harlot a man is brought to a morsell of bread*, the wordes of your translation are these, *the price of an harlot is scarcelie the worth of one loafe*: no doubte wiselie and cunninglie translated. In the 7. Chapter after the end of the first verse is an other addition of a wholl sentence: and so also is there in the end of the 9. Chap. And in other places sundrie moe, not onelie of wordes, but of whol verses and sentences: which cannot anie waies be otherwise accounted then a thing vnlawfull in Gods word, and by no meanes to be defended.

C.6.1.

Pretium scorti est vix vnius panis. C.7.1.

C.9. *in fine.*

In the 12. Chap. your translation hath, *he that neglecteth a losse for a friend, is a iust man.* A wise saying perhaps. But Salomons sentence in this place is farre otherwise, *The iust man is more excellent then his neighbour.*

Pro. 12.29.

In

In the 16. Chap. a true waight and balance (saith the wise man) are of the Lord: and then immediatlie it foloweth, *And all the stones* or *weightes of the bagge are his workes.* these last words are thus translated in your bookes, *And all the stones of the world are his workes*, by a small change of the bagge into the world. This you will saie was the writers fault, and not the translators. Verelie so I thinke: for no translator of anie skill could be so much deceiued in the Hebrew word. But why then keepe you this corruption still in the text of scripture? why will you not amend a fault so foule, and so sensible, that it may be felt with the finger? And thus hath it gone in your bookes of manie hundred yeares, as may appeere by Beda & other latine writers in their commentaries. And in the same Chapter before, where Salomon exhorteth vs to cast or *commit our workes vnto the Lord*, in your translation we are bid to *reueale* our workes vnto the Lord. In the 20. Chapter your vulgare translations haue corrupted and falsified a text diuersely. Some copies read thus, *It is ruine to a man to call downe the saintes*: others, *to note the saintes*: others, *to vowe the saints*: others *to deuour the saints.*

Prou. 16. 11.

sacculi.

seculi.

v. 3.

Deuolue, Reuela.

Prou. 20. 25.

deuotare. denotare. deuotare. deuorare

saints. And this last commeth neerest to the truth, for *Salomon* saith, indeed, It is a mans ruine, *to deuoure a holie or sanctified thing*. In the latter end of the 30. Chapter, whereas Salomon saith, (he that presseth or *churneth milke*, bringeth forth butter, so to presse and force wrath, causeth strife,) your translator hath tolde vs a pretie tale in this sorte, *He that presseth stronglie the pappes to draw forth milke, he bringeth forth butter*, which thinge yet I beleeue was neuer seene. But such absurdities in your translation must be borne withal. In the last Chap. among the other praises of a worthy and excellent woman that is one, that shee putteth hir hand to the *wherle*: for which your translation saith, shee putteth hir hand to *valiant things*. Such as these, be there many faultes in your translation of this booke, which might in all translations deserue reproofe, and require correction, but moste of all in the holie scriptures of almightie God.

Kodesh. prou. 30. 33.

prou. 31. 19.

Ad fortia.

In the booke of the Preacher Salomon saith in the verie conclusion, God will bring euerie worke into iudgement, *with euerie hidden thing*, whether it be good or euill: your translation goeth something wide

Eccle. 12. 14.

wide from this true ſenſe, and telleth vs that God will bring into iudgement all thinges that are done, *for euerie error*, be it good or euill. In the booke of Canticles by miſtaking an hebrew word, your tranſlator hath put thy *pappes* for *thy Loue* diuerſe times. In the 2. Chapter for *Bether* is put *Bethel*, and ſo ſtill is it ſtanding in your text, and of long hath ſtood, as appeereth by *Gregory & S. Bernard*: & yet is it a plaine corruption in the iudgement of al, that can iudge anie thing, inſomuch as *Genebrard* hath not feared to make a chaunge of the wordes euen in the text it ſelfe, which he hath printed with his annotations. In the 4. Chapter in ſteede of theſe wordes *betweene thy locks*, your tranſlation hath fayne otherwiſe, *beſides that which lieth hidde inwardlie*: and afterward for *one chaine* of thy neck, it hath *one heare* of thy neck. All this perhaps in your iudgement ſeemeth little, who haue learned more highlie to eſteeme the word of your Pope, then of God, and therfore ſo your Pope may gaine ſomething, or looſe nothing, you care not how corruptlie or ſincerelie Gods word be red and ſet forth amongſt you. But they that conſider how

Pro omni errore. *Cant.1.2.&4.10.* *Cant.2.17.* *Cant.4.1.* *abſq; eo quod intranſecus latet.* *torque.* *crine.*

holie and precious a thing the word of God is, and what charge the Lord hath giuen to keepe it faithfullie, must needes confesse that these are indeed grosse corruptions, and ought with all diligence to be searched, and remooued out of the Scriptures.

The bookes of the holie Prophets although they are not so generallie and foulie defaced, as some other Scriptures, by this corrupt kinde of translating, and by such faultes as haue since the translation growen by sundrie meanes, yet are they not in your vulgar edition so incorrupt and sincere, as they ought to be, seeing they maie by the authenticall text easilie be amended. I might set downe sundrie proofes and testimonies of such imperfections, as I haue now done in other books. And it were a thing greatlie to be wished, that some man of learning and iudgement would throughlie and perfectlie discouer the corruptions of this wholl translation: whereby it would fullie appeere what shame or trueth there is in the Church of Rome to prefer it before the faithfull originall bookes of holie scripture, as it doth now in parte appeere by this that hath

bene before alledged. I verelie am afraid leſt I haue alreadie wearied the reader with multitude of examples: and the thing, which I tooke in hand to proque, I haue not onelie in this treatiſe ſufficientlie, but alſo moſte plentifullie performed.

The tranſlation of the new teſtament is ſomething more tolerable in reſpect, then of the old. Yet he that will looke narrowly into the ſame, ſhall finde cauſe and matter enough of complaint againſt either the ignorance, or negligence, or malice of ſome, by whoſe fault it hath bene noe better preſerued in that holie purenes and integritie, which the word of God doth require, and eſpeciallie this ſo ſingular a parte of his word. Wherein alreadie both *Valla*, and *Faber*, and *Eraſmus*, and *Beza*, and *Camerarius*, and many mo haue laboured to ſhew the errors of that tranſlation, for which their paines as they haue deſerued great thankes of all the godlie, ſoe haue they receaued much hatred and diſcurteſie at the aduerſaries hands.

For auoiding tedious length more then were in this anſwere conuenient, I referr the readers for the new teſtament to thoſe learned writers, by peruſing of whome,

and of that which I haue gathered here together, and thus particularlie noted, he shal manifestlie perceiue that in the Romish vulgar translation are manifold and almoste infinite faults of all sortes, by adding, by omitting, by mistaking of letters, pointes, syllables, and wordes, by wronge interpreting the originall texte. Which faultes they shal neuer be hable to approoue or iustifie, though they weary themselues neuer so much with traueling and toyling, and seeking some defense. When they haue saide, what they can say for maintenance of these corruptions, it shall for all that still appeere by all learning and true euidence of reason, that they haue neither the olde nor newe Testament in the entire and originall trueth thereof.

CHAp. 13.

Of the new Testament in latine: and a comparison of the vulgar translator with all other of this age.

Now

NOw *M. R.* beginneth to declame againſt the newe Teſtament in Greeke, as he hath in the former Chapter done againſt the old Teſtament in Hebrew. Wherein how vnlearnedlie and vnworthelie he hath behaued him-ſelfe, the wiſe reader may perceiue by that which hath beene anſwered to his particular reprehenſions. And as no cauſe can be alledged to preferre the latine tranſlation of the old Teſtament before the Hebrew fountaine, ſo no leſſe abſurd and vnreaſonable is it to leaue the Greeke, and follow the vulgare tranſlation in the new teſtament. pag. 361.

Their chiefeſt reaſon of greateſt ſhew and likelyhood againſt the Hebrew text is the malice and impietie of the Iewes, whoe being enimies of Chriſtian religion may therefore be thought to haue in many places corrupted their bibles of purpoſe to diſgrace and diſcredite the Goſpell of Chriſt. But as this is prooued moſte vntrue, ſo being graunted for true, it can be no reaſon againſt the Greeke teſtament, which euer ſince the writing and firſt publiſhing thereof, remained in the cuſto-

die and handling of moſt godlie fathers, Churches and Countries, who had as great skill and care to preſerue it from corruption, as had the latins to kepe their tranſlations pure and ſincere. Then what reaſon can you bring, or what colour of reaſon can you pretend in the new teſtament to cleaue onelie to the latine, and to reiecte the Greeke? The latine, you ſaie, is purer, then the Greeke. So haue your fellowes of *Rhemes* indeede tolde vs, and this they make their principall ground, whereupon they haue bene bolde to followe the latine, and not the Greeke, in tranſlating the new teſtament. But what aduantage ſoeuer you thinke to make of this, or any other ſuch reaſon, true it is, and by triall ſo ſhall be found, and hath heretofore by diuerſe ſufficientlie bene prooued, that the latine tranſlation of the new teſtament is more generallie & notoriouſly corrupted, then you ſhall euer be hable to auouch of the Greeke originall text. That *Beza* writeth againſt *Eraſmus* in commendation & defenſe of the latine tranſlation, it is euident, he meaneth not wholie to excuſe it from corruption in all places, but onelie in certaine, which *Eraſmus* found fault withall

withall. For otherwise *Beza* sheweth the vulgare translation to be full of corruptions, as if you reade his annotations, you may perceiue. Wherefore this testimony of *Beza* serued your *Remists* to litle purpose, but that they haue a sleight to make such things as are spoken, in some respecte, seeme to be vttered without exception, as in this place and many others may be seene.

Your assertions are now to be examined by which you labour to strengthen the *Remists* slaunder of corruption against the Greeke testament. Three in number haue you brought, of no importaunce, as shall appeere, so that we may easilie thinke they are indeed your owne. The first is, *the difference of our Greeke copies now, from the olde.* It may perhaps (I graunt) be prooued, that in the Greeke copies of the new testament some diuersitie may be founde. So was there much greater difference in the latine translations, as your selfe cannot deny. Then what maketh this for the latine translation, against the Greeke fountaine? if you say the latine was corrected, I answere, it was indede corrected, but according to the Greeke, and the Greeke

Pag. 363.

I M. Rai. argumẽts against the newe testamente in Greeke confuted.

nowe remaineth ſtill, which maie be proqued to be not onelie as pure, as the latine, but purer by many degrees. For what reaſon haue you to ſaie, that the latine tranſlation euer ſince the correction hath bene preſerued faithfullie without corruption: but the Greeke text it ſelfe, after which it was corrected, became forthwith diſtayned and repleniſhed with groſſe corruptions? Our Greeke teſtament for the moſte parte, and in a manner euerie where, agreeth fullie with that copie, which the auncient Greeke Church vſed, and which therefore vndoubtedlie was the true originall Greeke text of the newe teſtament. And as the olde latine Church reformed her tranſlations according to the copies vſed in the Greek Churches, ſo ſhall it neuer be prooued, but that the ſame Greeke copies haue continued ſtill as free from corruption, as the latine tranſlations haue: wherefore the difference of our Greeke copies nowe from ſome olde, maketh nothing againſt the puritie and authoritie of our Greeke Teſtament, vnles you can ſhewe by euident proofe, that the Greeke Teſtament nowe extant differeth from that, which the Greeke Churches in

times past generallie vsed. Some difference there might be (I denie not) in such infinite multitude of copies. But what then? is no copie now therefore to be alowed? Maie we not also shewe the like difference betwene these latter editions of your latine translation, and some other of elder time? you knowe we can, and it is by your owne writers confessed, & acknowledged. Is this then a learned obseruation? is this a good conclusion? is this a sound reason against the greek testament? such arguments runne for currant at *Rhemes*, where popish blindnes raigneth: but being a litle opened and laid forth in the light, are by and by espied to be naught. Of this difference twoe examples you alledge: the former, is *the story of the adulterous woman* in the eight of *S. Iohn*: which although some Greeke copies haue wanted, as apeereth by the Syriake interpreter, by *Chrysostom*, by *Nonnus*, by *Ierome*, yet others of as great authoritie had it. So this difference is not through later corruption, nor prooueth no more that the Greeke testament nowe is to be reiected, then it was in *S. Chrysostomes* daies. And furthermore this storie being in your vulgare translation, what can you deuise against

against the Greeke, more then the latine? The Greeke and latine agreeing, how is the Greeke more corrupt then the Latine? The other is in the Epistle to the *Ephesians*, Chap. 3. verse 14. Wherein *Saint Ieromie* saith certaine wordes were added in the latine, *Domini nostri Iesu Christi*, not being in the Greeke. But that herein *Saint Ieromie* was deceiued, appeereth by *S. Chrysostome*, who readeth the wordes in the Greeke as you may see in his Greeke commentaries. And by this one example we may further note, what diligence *Saint Ieromie* vsed some time in correcting the latine according to the Greeke, that denieth wordes to be in the Greeke, which yet are found in *Saint Chrysostomes* copies, and manie moe.

c

Your second obseruation is *of rashe additions, which haue bene made in the Greeke text.* If this be an argument of anie force against the testament in Greeke, it must haue much more weight against your common translation, which is so full of additions both in the old testament, as I haue shewed, and also in the new, as hath bene faithfullie declared by others. Your examples are but twoe: the one in *Saint*

Pag. 365. 2

John

Iohns Gospell Chap. 8. vers. 59. It may indeede appeere that those last words of the verse, *passing through the midst of them, and so departed*, haue bene added. But this corruption may be espied, and corrected by auncient copies, and so in this respecte no cause to reiecte or disallowe the wholl text in Greeke. The other is the conclusion of the Lordes prayer, *For thine is the kingdome, the power, and the glorie for euer and euer. Amen*. This peece, as you call it, your latine hath not, our Greeke copies haue. That some had it not in times past, I confesse: that others had it is plaine by the *Syriake* translator: if you suspecte our copy of corruption, why may not weas probably suspecte the same of yours? and we haue as iust cause to be offended with you for omitting this, as you with vs for so *glorious singing and saying of it*.

The third obseruation is, *that the Greeke testaments oftentimes omit that, which they should not*. Examples in Luc. Chap. 1. v. 35. and Chapter. 17. v. 36. For the first, you might haue found, that in many greeke copies now extant and vsed, the wordes *in vs of thee*, are not omitted, and that hath *Beza* noted, and therefore supplyed those wordes

p. 23. 67. 3

wordes in the greeke of the last *Genevian* edition. Your reproche of Anabaptisme is ridiculous. The same maie be answered of the second. For that 36. verse of Luc. 17. is extant in sundrie greeke editions, as well as in your latine translation. But what maketh all this to purpose? Conclude hereof an argument, if you can, that therfore the greeke testament is more corrupted, then the latine. What a pitifull syllogisme will this be, that must seuerallie of these places be concluded, that therfore the greeke testament is more corrupt, then the latine vulgar edition, because the latine is in some places not so faulty, as some Greeke copies either are, or haue bene supposed to be.

pag. 371. &c. 4 Your last and principall reason, why your Latine translator ought to be preferred before all other, toucheth not the cause in hand, as your owne wordes doe witnesse. The controuersie is not, which translation is best, and moste to be preferred, but whether this latine edition of your translator, whosoeuer he were, be worthely of your Church preferred before the originall fountaine. Admit he was indued with such qualities as are moste requisite

quiſite in faithfull tranſlators of ſcripture, & in reſpect thereof deſerueth greater creditte, then the reſt: doth it therefore followe, *Maſter Rainolds*, that we muſt preferre him before the writers of holie ſcripture themſelues? was he of ſounder religion towards God, indued with greater grace and ſpirit, more voide of partialitie and affection, then they? Otherwiſe if you compare him with other tranſlators, although I knowe herein your iudgement is altogether partiall, yet as this reaſon may aduance him to higher eſtimation then other tranſlators: ſo muſt it caſt him down as much and more beneath the writers them ſelues, in that they being choſen inſtruments of God for that purpoſe, were moſte plentifullſt indued and aſſiſted with al graces of the holie Ghoſt, which can not be auouched of that tranſlator, how excellent otherwiſe ſoeuer he were. Other ſurmiſes and geaſſes of corruptions in the originall texte more then in the tranſlation, as they are by you oft repeated, & by ſundry impertinent teſtimonies of our writers idlelie enlarged, ſo ſhal they neuer be trulie and ſubſtantiallie prooued, whereby it might appeere that the latine

tranſla-

translation is more to be alowed and esteemed generallie then the Greeke text.

To oppose some of our new translators against your olde, were verelie an easie matter: but thus should we shippe awaie from the question, and fall to other discourses, wherin the controuersie lieth not. If we should attribute as much learning and diligence to your translator, as such a man could haue and vse, yet would you confesse (I trust) he were still far inferior to the Prophets, Apostles, and Euangelists, whose writings remaine, and are the holy canonicall scriptures of God. These writinges do we oppose against your translation, and these doe you wickedlie and shamfullie dishonour, in preferring the translation of such a man before them. This you are not hable either reasonably to defend, or colourablie to excuse, and therefore you runne an other waie, as though you chased your enemie, whereas feare causeth your selfe to flie. All this talke of *Erasmus*, *Luther*, *Zuinglius*, *Oecolampadius*, *Castalion*, *Caluine*, *Beza*, and their translations, is from the purpose. We make no such account of anie of them, as you doe of yours, to allowe and receiue what

pag. 375. &c.

whatſoeuer they haue tranſlated, without examining their tranſlations by the text. we prefer whome we know to haue dealt in that worke moſte faithfullie, and if we find by skill and triall ſome ouerſight in the tranſlation (as in the beſt ſome may be found) we cleaue to the originall text of ſcripture, and not after your prepoſterous manner, to the corrupt tranſlation. Now of all tranſlations ſet forth by Proteſtants of all countries, ſure I am you cannot ſhewe any ſo repugnant to the veritie of the Hebrewe and Greeke fountaines, as I can ſhew, and as it hath bene ſhewed that yours is. That *Luthers* and *Bezaes*, and the other ſeuerall tranſlations haue bene by ſome in certaine places reprooued, is true. But what kinde of argument call you this, becauſe ſome errours haue bene noted in this or that tranſlation, therefore to conclude the wholl tranſlation is nought, or worſe then yours? *Emſerus* a papiſt (you ſay) hath gathered out of *Luthers* tranſlation *fourteene hundred foule lies*. If I ſaide, that this in him were a foule lie, I ſhould ſay truelie: *Luthers* tranſlation hath bene ſufficientlie commended and maintained by men of

greater

greater wisdome and learning then *Erasmus*. That *Zuinglius* also misliked *Luthers* translation in some parts, and *Beza* the *Basill* translation, and that of *Castalion*, and *Molmanus Calmines*, and *Bezaes* translations, which matters are by you at large rehearsed, as thouge they made somewhat to purpose, I graunte and giue you leaue to make thereof what you can. But if this seeme in your iudgement a thing so odious and slanderous to our translations, that thus they haue bene seuerallie charged by some, what may we thinke and saie of you, that not content to accuse our translations (though far better then anie you haue) of such impietie, dare affirme the originall bookes them selues now extant to be so full of grosse and notorious corruptions (which you shall neuer prooue) that your vulgar translation knowne to be moste corrupt, is purer then they? whatsoeuer hath bene saied by any against our translations, is in no respect of like hainousnes to this, seeing that not onlie the bookes of scripture were written and set foorth at the first moste purelie, but the meanes also haue euermore bene as great to keepe and continue them in the same

ſame puritie, as anie tranſlation whatſoeuer.

Your iudgement of our Engliſh Bibles is anſwerable to that ſpirit, wherewith you are poſſeſſed, and of the abundance whereof you write. *Nothing els they are* (you ſaie) *but corrupt gutters flowing from corrupte and ſtinking lakes, the beſt containing wicked, horrible, and ethnicall errors.* A ſlander moſt wicked, horrible, ethnicall, of all men to be deteſted: neuer ſhal you prooue any word hereof true. *Gregorie Martine* hath labored herein, and performed nothing: your skill is onelie in open railing: other deed of moment can you do none againſt vs. If you finde faulte with vs for correcting our Bibles, ſhew vs, if you can, that either it is vnlawfull to tranſlate the Bible into our owne tongue, or els after it hath bene tranſlated, to reforme the tranſlation in ſuch places wherein ſome errors haue eſcaped, or to tranſlate it ouer againe. No tranſlation of the ſcripture can at the firſt be ſo perfecte and ſincere, but it may be afterwardes amended, as God ſhall reuele to his Church the faultes thereof. Otherwiſe if it were any fault to amend a fault, why hath your Councell of

M.R. contumelies againſt the Engliſh tranſlationsof the ſcriptures

Trident taken order for the correction of your latine translation, and for a better edition thereof to be published, then heretofore hath bene? yea why hath *Pope Pius* reformed your Psalters, Breuiaries, Offices, and such other bookes, as are with you in greatest vse and estimation? If this seemed requisite, why maie not we looke to our translations likewise, amend the imperfections, set forth better? But your griefe is, that we haue translated the scriptures at all: although (I trust) you will not now condemne the thing plainlie, seeing your selues at length haue giuen vs an English translation of the new testament, which if you thinke to be so absolute, as it shall neuer neede any reformation, your iudgement is to be pitied rather, then confuted.

pag. 387. Twoe reasons are alledged, whie you maie not translate the new testament after the Greeke: first, *because you thinke your latine Testament to be truer, then the common Greeke copies now extant.* Thus you tell vs what you thinke, but reason or proofe of this so absurd a thought haue you none. Let me answere you, as *Saint Ierome* answereth *Heluidius* the heretike in this point, *tibi stultissimè persuasisti Græcos codices esse*

The reasons why the Rhemists haue not translated the new testament according to the greeke.

Hieron. aduer. Heluid.

esse falsatos: Thou hast perswaded thy self most foolishlie that the Greeke bookes (of the new testamente) *are falsified:* and why may you not as well thinke, that the latine testament is corrupt, as the Greeke? what argument haue you more for the one, then the other? But your seconde reason is more absurde, wherein you professe that although you had the true originals, yet could you not make in these daies a better translation. Wherefore could you not? the thinge is not harde, if you had simple and willing mindes. But now may we see by this your protestation, that whatsoeuer you speake against the corruption of the originall bookes, in respecte whereof you will seeme to preferre your common translation before them, yet although you had as true originals as euer were or could be wished, notwithstanding you woulde still make more account of your translation, then of them.

That whersoeuer we find faulte with your translation, some one of our owne brethren standeth with you in defense of your translation, is vntrue. I haue shewed examples enowe of grosse and manifest corruptions in the translation of the olde

testament, which none of our brethren as you call them, euer went about to excuse. *Valla*, *Erasmus*, *Beza*, haue noted manie in your translation of the newe, althoug I graunt that both *Erasmus* doth iustlie reproue *Valla*, and *Beza* hath worthelie reprooued *Erasmus* in some places of their reprehensions. And so maie it fall out to thosethat take paines in correcting a booke ful of corruptions, as your latine translation is, somtime to finde a fault, where none is, & the latter corrector to dissent from the former. Your *Tridentine* decree which you commend, being set forth by so manie excellent godlie learned men, as you saie were impietie to compare all the scattered synagogues of *Lutherans* with them, hath bene tried and examined by more godlie and learned men, then euer were in that synagogue assembled, wherein neither godlines nor learning, but Antichristian tyrannie preuailed.

pag. 391. &c. One example I alledged of corruption in your latine Testament: and that I might haue gathered manie moe, is euident by that which hath bene declared before. In the 1. Cor. 15. v. 54. these wordes are wanting in your translation, *when this corruptible*

ruptible hath put on incorruption, which yet are found in all greeke copies now extant, and were not onelie in the olde greeke teſtaments, as appeereth by *S. Chryſoſtome*, but alſo euen in the auncient latine tranſlations thereof, and that by your owne confeſſion. Hereunto you make long and friuolous anſweres by diſtinctions of points.

Firſt you ſaie, there is no loſſe of anie parte of doctrine: for the ſame thing is ſet downe in the next lines before. A proper reaſon, which giueth libertie to ſcrape out of the ſcriptures, whatſoeuer is in other places repeated. Secondlie you adde, that ſome reaſon you haue to thinke that percel repeated not to be of the text. As good haue you to thinke that theſe wordes *when this mortall ſhall put on immortalitie*, are not of the text, ſeing they are ſett downe in the lines immediatlie going before. Thirdlie, that it was in ſome greeke copies, as you reade. Perhaps ſo: but what then, ſeing doubtles the moſte and beſt read it otherwiſe? Fourthlie, you thinke more reaſon to correct *Chryſoſtome* by *Ierome*, then *Ierome* by *Chryſoſtome*. Yet maie it ſeeme otherwiſe to indifferent men, 1 2 3 4

that *Chryſoſtome* and the Church of *Conſtantinople* had as true copies, and as great varietie of bookes, as *Ierome* could haue anie. For where ſhould *Ierome* ſeeke for true and faithfull copies of the new Teſtament, but in the Greeke Church? and in which more then in that? and whoe liker to haue the trueſt, then *Chryſoſtome*? I think therefore no man of diſcretion can otherwiſe iudge, but that it is much more likelie *S. Chryſoſtomes* reading to be true, then *S. Ieromes*, if they diſſent, eſpeciallie other latine tranſlations agreeing with that text, which *S. Chryſoſtome* followed. And *Saint Hierome* manie times in his Epiſtles and treatiſies reprehendeth the common latine reading, euen the ſame that is nowe currant in your latine teſtaments. Whereby maie appeere that the ſame was not in his iudgement euerie where ſo entire, as you affirme. That *Saint Chryſoſtome* maketh againſt vs, and approoueth your reading, I wonder with what face you could auouch. Let anie man read *S. Chryſoſtome* in Greeke, and if he finde not the text in him ſetdown as our Greeke teſtaments reade it, both in the firſt and ſecond place, I am content to yeald the wholl to *Maſter Rainolds*. And ſo

The vulgare tranſlation of the new teſtament reprooued in diuerſe places by S. Ierome.

ſo likewiſe readeth *Oecumenius* this place. I graunt *S. Ambroſe* hath it onelie in the firſt place, yet other latine fathers reade it according to the veritie of the Greeke, as your ſelfe confeſſe, which is as much as I maintaine. Fiftlie, you thinke it enough for defenſe of your tranſlation, that the ſame wordes are added in the margent, which is but a poore ſhift, when you haue thruſt the text of ſcripture out of his due and proper ſeate, to giue it ſome roome in a corner. And yet your Engliſh tranſlation hath diſcharged it of that place alſo, and wipte it cleane awaie both out of text and margent.

That not here onelie, but in other ma- pag. 399. &c.
nifolde places alſo you keepe the errors of the latine tranſlation contrarie to the trueth of the Greeke copies, is a thing that hath bene plentifullie prooued by manie, and therefore to ſaie ſo, was no bragge. *Arias Montanus* how good a prieſt ſoeuer he be, doubtles is not of your iudgement concerning the Hebrewe and greeke originals of ſcripture, and therefore cannot alowe that wicked decree of the *Tridentine* Councell, wherein the corrupt tranſlation is confirmed and eſtabliſhed for the Ca-

nonicall word of God, by general consent & commaundement, the true & originall Canon of scriptures being there reiected and disgraced. Now then whether in this and such other respects I had not iust cause to call you Βιβλιομαχους, *iniurious to the Bible*, I referre to the iudgement of all godlie and wise readers. For what greater iniurie or contumelie can be offered to the holie Bible, then not onelie to approoue a translation, that is full of corruptions in all partes thereof, for the authenticall Bible and word of god; but also to cast away the originall Bible it selfe, as corrupte, and to giue no further credit vnto it, then it agreeth with your translation? And therefore that you malitiouslie auouch of vs, that we haue no Bibles, maie moste truelie be saide of you, that you haue willinglie refused the fountaines of Gods moste pure and blessed word, and haue not amongst you in publike regarde and authoritie the true Bibles indeed, which you haue wickedlie both contemned and condemned. Your repetitions to the end of this Chapter, full of outragious vntruthes and slaunders, require no answere in this place: you haue bene fullie answered before, and the

the wholl world can teſtifie to Gods glorie, and your confuſion, that not one tittle of Gods worde and ſcriptures is by vs denied.

CHAP. 14.

Wherin Maſter R. laboreth to proove, that it is the verie waie to Atheiſme, and infidelitie to leaue the ordinarie tranſlation of the Bible, and to appeale to the Hebrew, Greeke, and ſuch new diuerſe tranſlations, as the Proteſtans haue made.

THis abſurd Chapter *M. R.* beginneth with *Caſtalion*, tranſlating long ſentences out of the preface of his Bible to King *Edwarde* the Sixt: wherein how vntrulie it is obiected vnto him, that he thinketh the *Meſſias* promiſed in the law, not to be come as yet, and that he would haue euery man left to his owne priuate iudgement, I will not looſe time to declare. Let *Caſtalion* ſay and write what he liſt, and let *M. Rainolds* pag. 406. &c.

R. alledge at his pleasure store of testimonies out of such authors, whoe can denie him libertie so to do, or who can thinke him worthie answere therein, when he hath so done? As *Saint Ierome* being vrged with *Tertullians* opinion, answered, *De Tertulliano nihil amplius dico, quàm Ecclesiæ hominem non fuisse: That he was not a man of the Church*, so will I answere no more about *Castalion*, but that he was a man not sound in some points of the Catholike faith and religion of Christ, as by his dealings and writings hath appeered: and therefore we make no greate account of him, nor haue regard what affertions he held, what counsell he gaue, what can be rehearsed out of his workes. Al this was vainely brought in, and no lesse vaine is it, that you talke of neglecting all antiquity, & suspending our religion vpon the onelie testament translated after the new guise, where (you saie) is found more varietie, then there are colours in the rainebowe. Doe we neglect antiquitie, or you rather? For which is more auncient (*Master Rainolds*) the Hebrewe and Greeke, or the Latine? and doe not you suspend your religion vpon the testament translated, that haue noe

scripture

ſcripture in your Church, but onelie a tranſlation, of which I maie trulie ſaie, that greater imperfections, and moe corruptions are found therein, then in all our Engliſh tranſlations together can be eſpied? we depend not vpon anie tranſlation, Engliſh, or Latine, or of other language, no otherwiſe then the ſame agreeth with the originall text: but your wholl Church indeed is hanged vpon the latine tranſlation onelie, which how bad it is, hath partlie bene ſhewed alreadie, and if need require, ſhall much more be diſcouered. That you aske which Hebrewe, which Greeke I meane, are you ſo ignorant not to knowe the Hebrewe Bible, and greeke teſtament? How manie Hebrews, how manie greeks haue you, vnleſs you meane certaine editions of the greeke teſtament, wherein is found ſmall varietie of anie moment.

To prooue that the departing from the latine tranſlation is the verie introduction to Apoſtaſie, you propound one example of the heretikes in *Germanie*, called *Antinomi*, whoe holde, as *Sleidan* writeth, that how wickedlie ſoeuer a man liueth, yet if he beleeue the goſpell, he ſhall be iuſtified: and this you ſaie is the verie conclu- pag. 411.

M. Rai. chargeth vs with the hereſie of the *Antinomies* moſt vntruelie.

conclusion of the Protestants common doctrine of iustification by faith. What need you, *M. Rainolds*, in this place thus falselie, and malitiouslie to slaunder vs? Doe we teach any such doctrine as this in our Church? doe we giue libertie of licentious life to the professors of the gospel? doth iustification by faith inferre this wicked and detestable conclusion: your conscience can tell you, that you speake vntrulie. If hope of repentance be left for such slaunderers and blaspehmers, God giue you repentance: otherwise I doubt not the Lord will auenge in time such reproches against his holie religion. Let vs now consider your proceeding against these men.

pag 412. 1 First, fathers and councells are by them (you saie) not regarded? which I graunt may well be, that such wicked men will regard neither fathers nor Councells: but this can not be vnderstood of vs, who haue the fathers and the Councells in such reuerence and regard, as meet is we should.

2 Then *Saint Iames* is also by them reiected, as contrarie to *Saint Paull*. They that reiecte *Saint Iames*, be they *Antinomi*, or whoesoeuer, let them answere for it them selues, this appertaineth not vnto vs: but hereof

hereof hath bene ſaide enough before.
Thirdelie, the epiſtle to the Hebrews is
denyed by *Beza* and *Caluine* to be *Saint* 3
Paules. What then? is it denyed there-
fore to be holy ſcripture? And for *Illyricus*,
he is ſo far from denying this Epiſtle to be
Canonicall ſcripture, that he thinketh the
ſame to be written by *Saint Paul* himſelfe,
and to be a moſte excellent and neceſſarie
part of the Scripture, as you maie reade in
his preface vpon that epiſtle. Fourthlie,
Saint Peters place is brought in, which 4
helpeth litle, whether we read the wordes
(*by good workes*) according to the latine 2. pet. 1. 10.
tranſlation, or leaue them out, according
to the greeke veritie. That our calling
& election is confirmed by good workes,
maketh nothing againſt iuſtification by
faith. Will you ſaie we are elected and cal-
led by our workes? that is groſſe hereſie,
worſſe then *Pelagianiſme*. But *Saint Peter*
biddeth vs to make our vocation and ele-
ction ſure by good workes, and yet you
know your ſelues and graunt, that our vo-
cation and election is wrought without a-
nie meanes of good workes, becauſe we
are elected before the world, and before
our vocation our workes were onelie
wicked

wicked, what maketh all this then for merite of good workes, that they are testimonies and arguments of our election and effectuall vocation? Fiftlie, an other pregnant place is brought out of the first of
1.Pet.1.23. *Saint Peter*, against which no exception
5 can be made, whereby you say is prooued first, that we haue free wil: which I graunt we haue, after we are regenerate. Secondlie, that we purifie our selues from sinne, as though we denied that after grace receaued we ought, and in some measure might labour against the sinnes and corruptions of our soule. Thirdlie, that good workes are necessarily required of Christian men: this indede confuteth those heretikes of whome you speake, but maketh nothing against vs, who thinke, teach, and continuallie preach, that good workes are necessarie for al Christians, otherwise they shall neuer see the kingdome of god: so that we are as far from that damnable heresie of the Anabaptists and *Antinomies*, as heauen is from earth. Further you proceede to a place of *Saint Paul. Phil.* 1.v.28 where anie man of knowledge maie soone perceaue that your translator was deceaued fouly, when he translated *virtute, A cause,*

the

the word ſignifying not a cauſe, but *a plaine declaration, or proofe*. And this is the manifeſt meaning of *Saint Paul* in that place, that as the malice and rage of the wicked enemies of the Church is an argument of their condemnation, ſo the patience of the godly in ſuffering ſuch afflictions is an euident proofe that they are the children of god, and therefore ſhal inherit eternal life. Not *Beza* therfore, but you, and your tranſlator haue altered the text, and peruerted the ſenſe of this ſcripture. As for your other argument out of Luke. 7. v. 47. of the woman to whom many ſinnes were remitted, it hath bene anſwered ſo fullie and truelie by ſundry learned writers, that I might wholly paſſe it ouer. Onelie this in briefe I ſaie to ſtoppe your rayling mouth, that ὅτι, *Because*, is often times vſed for διὸτι, *therefore*: & that ſo in this place it muſt be of neceſſitie expounded, may appeere by an inuincible reaſon, which your ſelues cannot denie. For that woman being ſo deeplie drowned in deadly ſinne, how could her loue deſerue the grace of God, and remiſſion of her ſins? doth your ſcholaſticall Theologie maintaine, that a ſinnefull creature, lying in ſtate of condemnation

A chiefe place of the papiſtes for merite of workes anſwered and expounded.

demnation can by loue merit pardon of his sins? Tel vs plainly, if this be your doctrine, your religion, your diuinity. If then this be moste false and impossible, confesse that the loue of that sinnfull and miserable woman, was not the cause of forgiuenes of her sinnes, but the effecte following, and not going before the same. This doctrine is true and Catholike, the contrarie wicked and hereticall, and therefore no cause had you to raile so mightely at *Beza* and vs for translating & expounding this word as we do, & as the proportion of faith, & circumstance of the place moste vndoubtedlie and necessarilie requireth. For our sauiour Christ sheweth the cause of hir so great loue to be the forgiuenes of the great and manie sinnes. They to whome litle is forgiuen, loue a litle: they to whome much is forgiuen, loue much. She had much forgiuen, therefore she loued much. And this the Fathers also acknowledge to be the true and naturall sense of the place, although you abuse their names to the contrarie. *S. Gregorie* as he is also by *Thomas* alledged, writeth thus, *The debt being forgiuen to both, the Pharisie is demaunded who should more loue him that forgaue the debt.*

Greg. hom. 33. in Euangell.

You

You ſee that *Gregorie* expoundeth this of the loue that followed the forgiuenes of the debt. And ſo likewiſe *Saint Ambroſe* vpon this place, *Becauſe* (ſaith he) *there is nothing which we can worthelie render vnto God, woe be vnto me, if I loue not. I dare ſaie Peter rendered not, and therefore he loued more, &c. Let vs therefore render loue for debt, charitie for reward, thankes for the priſe of his bloode.* Thus *Saint Ambroſe* plainlie ſheweth, that this loue in that woman did ſpring from remiſſion of her ſinnes, as it muſt in vs alſo proceed from the ſame fountaine. I could alſo put you in minde what *Canus* a ſchooleman of yours hath written of this place cleane ouerthrowing your opinion, as if he had of purpoſe deuiſed a ſhift for you. Notwithſtanding that the fathers ſometime write, our ſinnes are waſhed awaie by teares of repentaunce, I graunte: wherebie they meane no other thing, but that by our earneſt ſorowe and repentance we receiue a ſure teſtimonie to our ſoules of the remiſſion of our ſinnes. Your diſcourſe about *Muſculus* expoſition I pretermit, with al your monſtrous reproches, & blaſpemies of *Lucianica! onelyfaith, &c. except the deuil him ſelfe ſtood by them,*

Ambroſ. in Luc. 7.

Canus. l. 12. c. 12.

and suggested to them such construction, &c. fitter for you to vtter, then me to rehearse or answere.

pag. 428. This wholl matter againe *M. R.* laieth out in particular distinctions, wherunto hath bene answered enough alreadie, and more then nedd, but onelie in respect of that intolerable and outragious Importunity, which this cauiller hath vsed. If this be an vnlawfull shift in expounding of scripture, to trie and correct the translation according to the Hebrew and Greeke fountaines, then haue all the auncient fathers of the Church exercized continuallie wicked shifts, whoe both appeall them selues to the authenticall fountaines, and counsell all others to doe the same: far otherwise then your fathers of *Trent* haue done, or will suffer others to doe, who tie their faith wholly to a bare translation, and giue no creditt to the Canonicall fountaines: wherin they haue not only vsed a damnable and miserable shift, but at once haue rased out the wholl scriptures from beginning to ending. *S. Augustine* saith, *the bookes of the olde Testament must be examined by the Hebrew, and the new by the Greeke veritie. Saint Ambrose* saith, *The authoritie of the Greeke*

Grat. dist. 9. vt veter.

Ambros. de incarn. cap. 8.

bookes

bookes of the new Testament is greater. S. Ierome is euery where of the same minde: *In the new Testament* (saith he) *if there arise anie question among the Latines, and there be difference in the copies, we repaire to the fountaines of the Greeke tongue, wherein the new Testament was written: and so likewise in the olde.* In his preface vpon the fiue bokes of *Moses*: he esteemeth it an absurde and impossible thing, that *the latine copies should be purer then the Greeke, and the Greeke then the Hebrew.* Againe in a nother place he saith, *if truth is to be sought, whie returne we not to the Greeke original?* speaking of the new Testament. And such sayings hath he manie, alwaies preferring the Hebrew & Greeke before al translations in the world. But all this by *M. R.* simple verdite was but a shift in him, and al the auncient learned godlie fathers. For it is the high waie to Atheisme in his opinion to do as they did, and as they haue also taught vs to doe.

Hier. ad Sun. & Fret.

in 4. Euang. ad Damas.

Zuinglius exposition of *loue* for *faith*, I will not maintaine. It may seeme more curious, then necessarie. In the text is no difficultie, if the simplicitie of truth maie be receiued. As for *Tertullians* complaint of certaine heretikes, that either refused, or man-

Pag. 429.

gled, or corrupted the ſcriptures, it toucheth vs no whit at al, who acknoweledge the wholl bodie of ſcriptures, and are ſo far of from wilfull corruption thereof, that of purpoſe we would not alter one letter in the Bible, to winne the wholl worlde. Therefore we litle regard your furious and fenſeles railing againſt vs, wherewith you haue ſtuffed all partes of your booke, that neuer was ſcorpion fuller of poiſon, then it is of venemous and ſtinging repro ches.

Pag. 431. Leauing the Greek, you returne againe to the Hebrew, againſt which you haue deuiſed pretie reaſons, to prooue there is no holde in it againſt contentious heretikes. The blaſphemie of which aſſertion, I dout not euerie reaſonable man at the firſt will eſpie and abhorre. For ſeeing it pleaſed the Lord, of all tongues of men vnder heauen to chuſe that tongue, wherein to write his word & oracles, that his Church might haue a moſt perfecte and certaine rule of religion, ſhall this Papiſt come and controll the wiſdo me of God for ſo doing, and ſay that of the Hebrew litle holde can be taken to binde a contentious heretike? Thus it appeereth, that although we had

M. Rain. ſaith that in the Hebrew text of ſcripture there is no holde.

had the verie ſame *Autographall* and *authenticall* copies, which *Moſes* and the other Prophets did write with their owne handes, yet would this Seminary papiſt and his fellowes make leſſe account of them then of their tranſlation, as being leſſe hable to binde heretikes then it.

The reaſon is, firſt *the diuerſe ſignifications of euerie worde almoſte*, which may ſeeme perhapes to ſome ſimple bodie to make for their tranſlation againſt the Hebrew. Whereunto I anſwere, firſt that although the Hebrew were ſo vncertaine in reſpect of the manifold and diuerſe ſignifications of wordes, as they would haue it, yet were there noe cauſe whie the latine tranſlation ſhould more be allowed for the vndoubted word of God, then the Greek or any other in the world. They are all noe better then tranſlations; and what warrant is there for one more then an other, but onelie in commendation of greater ſinceritie, and that in reſpecte of faithfully expreſſing the Hebrew? Secondlie this variety of ſignifications is not latelie begonne, but was alwaies from the beginning: which notwithſtanding the He- 1

brewes could speake, and write their mindes as plainlie and certainlie, as anie other people: and the scriptures were read and expounded in that language manie hundred yeares before anie parte of them was translated into Latine. So that this reason maketh them now no lesse hable to binde heretikes, then they haue euermore bene from the beginning. And what tongue (I praie you) were the scriptures written in, which the Apostle exhorteth *Timothie* to read, that he might stoppe the mouthes of heretikes, and which he saith are profitable to conuince the Aduersaries, but in the Hebrewe and Greeke? your latine translator was then vnborne, when yet the scriptures in their original tongues were able to binde and confute all heretikes. Your example out of the Psalme 55. ver. 21. sheweth a plaine corruption in your translation. For that Hebrew worde with these letters and prickes cannot signifie *to reward*, as your translation hath, but *vpon those that haue peace with him*, as our translations for the moste haue according to the Hebrewe.

pag. 433. 2 The second reason is, that *manie substantiues maie haue diuerse derinations from diuerse*

xerſe verbes: and one example is brought out of the 60. Pſalme, v. 6. To this maie be anſwered as to the former, that if this diuerſitie of deriuation cauſe a diuerſitie of expoſitions, it maketh no more againſt the Hebrew text now, then euer ſince the hebrew was firſt written.

Thirdlie, touching the literal ſenſe of the hebrew words, you demaund what maſters we ſhall followe. If a controuerſie be about the ſignification of a word, whome ſhould we followe rather then the moſte learned maſters of that tongue? they can beſt reſolue vs that know the tongue beſt: and as this for wordes in all other languages is the onelie waie, ſo likewiſe if we doubt of ſome worde in hebrewe, what meanes maie we vſe to be inſtructed and ſatisfied, but to learne of thoſe that are moſte skilful in the tongue, and beſt know the naturall force of the words. Who can denie that this is much better, then as your tranſlator oftentimes doth, to call blacke white, and to giue a ſignification of a worde, which all Hebricians can tell, is cleane amiſſe. Examples hereof are in your tranſlation plentifull, as if before you knew not, now by that which I P. 434.

haue alreadie alledged, you maie vnderstand. That which followeth of *Caluine*, *Beza*, and the rest, hath nothing, but a poore bragge not worth the mentioning.

pag 437. To your question, whether I thinke it flat Atheisme and Turkery, to denie that Christ was borne of a virgine, I answere, no Christian can thinke otherwise but that it is indeed plaine Atheisme, to denie this so principall an article of our faith. Then you require what scripture I haue to prooue this veritie. I answere, I prooue this veritie by a plaine text of scripture, in Matt. 1. v. 23. *Beholde a virgine shall conceaue. &c.* But this, you saie, prooueth nothing by mine owne rule, by *Bezaes* common kinde of scanning such citations, and by the protestants interpretation of this place. What rule, what scanning, what interpretation of ours can you alledge against this moste sufficient and euident proofe? Did euer *Beza*, or I, or anie other protestant speake anie thing against this trueth? If you can charge anie of vs, we desire no fauour at your hands. But what cause or reason haue you thus to saie? Because this texte is not according to the Hebrewe, but the

ἀπαρθένος.

seauentie

ſeauentie as you affirme. Which to be a foule vntrueth and tending to Atheiſme and Turciſme, whoe ſeeth not? For if the Angels wordes rehearſed in *Saint Matthew* be not agreeable to the veritie of the Prophets wordes, then may Turkes, Iewes, Atheiſts, and wicked heretikes indede at their pleaſure not onelie diſpute againſt this article of our faith, but alſo condemne it, and we ſhall not be hable to conuince them. This aduantage giueth *M. Rainolds* vnto them, when he ſaieth, *Saint Matthewes* text is not framed according to the Hebrwe, but the Greeke tranſlation. Thus while you labour to prooue that we in cleauing to the Hebrewe text, doe open a gappe to Atheiſme, your ſelfe in denying *S. Matthewes* text to be fully agreeable to the Hebrewe, haue opened a broade gate to all Atheiſts and Turkes in the world. God forbidde that we ſhould euer vtter word ſo much ſeruing for defenſe of Atheiſme as you haue here done: or els ſet downe in word or writing that *S. Matthewes* place is not according to the Hebrew. If you take part with the Iewes, and openlie maintaine, that the Hebrew worde ſignifieth not a virgine, but *a young wench*

M. R. denieth the text of S. Matthewe touching Chriſt borne of a virgine, to be according to the *Hebrewe*.

wench, then will I answere you as the godlie fathers haue answered those wicked enemies of Christ, that *Halma* signifieth a young wench indeed, but one that is a virgine, being deriued of the roote that signifieth *to hide*. So *Saint Ierome* writeth, that this worde not onelie signifieth *a young maide or virgine, but more also, a virgine kept hidd and secret, by greate diligence of her parents:* and further also, *a young virginne of tender age, not an olde virgine, as somebe*. And although the word in Hebrew had signified onelie a wench, yet the Angell and Euangelists expounding it of such a wench as was a virgine also, this maie suffice all Christians to beleeue aud holde, that our sauiour Christ was borne of a true virgine, let Iewes, Turkes, Atheists, and heretikes, say what they can to the contrarie.

Hieron. in 7. Isa. lib. 3.

Master R. is affraid lest men should thinke he studied to disgrace the Greeke & Hebrew tongues, which he confesseth to be great helps to the attaining of the true sense in sundrie places of scripture, and sheweth what paines the Catholikes haue taken in setting forth the Bible in Hebrew and other languages. I graunt you haue

pag. 135. &c.

not

not disgraced the tongues, but the scriptures written in those tongues you haue indeauoured as much as in you laie to disgrace, although doe what you can, you shall neuer be able to disgrace them truly. And herein may you fitlie be compared to the Iewes; for as they keepe the Hebrew text moste carefullie, but yet haue lost the true meaning thereof: soe you haue indeed printed the old and new testament in Hebrew and Greeke with diligence and great cost, but in the meane time you deny them to be the authenticall word of God.

This treatise you conclude ful discreetly, that first we must be sure of our faith. That is a verie good thing, but how this should be wrought, you tell vs not. The latine translation is for this purpose no fitter, then the Hebrew and Greeke fountaines, but rather manie waies more vnfitte, being onelie a translation, and that an vnperfecte, a corrupt, an obscure translation: & though it were as excellent as euer any translation could be, which God knoweth is far otherwise, yet might it not attaine to the diuine perfection of the originall text that was written, and published by the wisdome of Gods holie spirit, and ministery

ſtery of the Prophets, Apoſtles, and Euangeliſtes. But (ſaie you) let vs holde the Church. then our Greeke and Hebrew may do vs ſome good: let vs departe from her, our Greeke and Hebrew will turne to our perdition. And I graunt *M.R.* that to talke of the Greeke and Hebrew, vnles we hold the right faith in the true Church, helpeth vs nothing, but rather increaſeth our condemnation. But this is true no leſſe, I am ſure, of your latine, then of the Greeke and Hebrew, vnles there be ſome ſecrete vertue in that, which is not in the other, that to talke of it. though a man hold not either faith. or Church, may be a profitable thing. If this be not your meaning, then haue your words no ſenſe nor force of reaſon in them: a meete concluſion for ſuch a diſcourſe.

CHAP. 15.

Of the new teſtament ſet forth in the Colledge of Rhemes.

AS *Maſter Rainolds* hath hetherto defended with great indeuour, and ſmal ſucceſſe their latine vulgare tranſlation, ſo now is he come to maintaine in like manner their *Rhemiſh* late Engliſh tranſlation of the new Teſtament, whereof himſelfe may ſeeme to haue bene a principall author, or at leaſt ſome ſpeciall dealer in the worke. Firſt he rehearſeth my words at large written in my preface concerning that tranſlation, and ſetteth vpon them ſix markes, whereof he intendeth in order and ſeuerallie to ſpeake. But before he come to the particulare ſcanning of my wordes, he breaketh out into immoderate and immodeſt railing, wherein is nothing worthie anſwere: and therefore ſuffering him to plaie his parte with *Aiax* or *Hercules*, of whome he ſpeaketh, let vs proceed to the ſeuerall points, and ſo ſhall it appeere whether I haue vttered any thing but a certaine trueth, or whether he had cauſe thus ſtrangelie to behaue himſelfe. pag. 443. &c.

Firſt I ſaide, that ſince the world was made, neuer was there ſet forth ſuch a tranſlation: whereupon this man taketh occaſion pag. 449. 1

occasion to talke of newe Testaments and translations hereof set forth 5000. yeares agoe. And haue we not iust cause to admire his wisdome and grauitie, that could deuise and handle in this sorte such a simple fantasie of his owne braine? since the world was created, neuer was found such a translation as the *Rhemish* is; therefore (saith *Master Rainolds*) there haue bene translations of the newe Testament euer from the creation of the world. If anie man els can so vnderstand it, I am content to let it be so taken. To me it seemeth straunge, that anie man of reason should thinke and write thus absurdlie, thus peeuishlie, thus falsely, vnles it were to make him selfe ridiculous, and odious to all the worlde. But of this so foolish a conceit of his, we neede not to speake moe words. Now will *Master Rainolds* proue indeed that worse translations of the newe Testament haue bene by vs set forth of late, then theirs is, and therefore that I haue saide vntruelie, that theirs is worst of all.

pag. 430. &c. His argument is thus framed: a translation that transformeth God into a deuill, must needs be worse then theirs: But seuen of our translations, (whereof some haue bene

bene ſet forth within theſe fiue yeares, transforme God into a deuill. Therefore theſe are worſe then theirs. His *aſſumption* he prooueth by a place translated in the firſt of *S. Peter, Chap.* 2. ver. 8. And here is made a great ſturre with long ſentences out of *Illyricus, Beza, Caſtalion*. The indifferent reader wilbe content with a ſhort replie, when a longer is not requiſite. Now then what is this hainous fault of our tranſlations? Becauſe they haue tranſlated εἰς ὃ ἐτέθησαν, *vnto the which thing they were ordained*. A greeuous accuſation, but a faint proofe: the tranſlation is right, and no more transformeth God into a deuil, then doe *S. Peters* words themſelues, which were written by direction of Gods moſte holie ſpirit. Here is no place to make diſcourſe of this queſtion, whether God be author of ſinne: which as it is a moſt impious aſſertion, ſo haue you moſte falſelie obiected it vnto vs ſundrie times, and neuer could prooue it once. This place of *S. Peter* we cannot otherwiſe tranſlate, vnles we would willinglie tranſlate amiſſe: & *S. Peters* owne text being ſound, our tranſlation agreeing fullie therewith, cannot lead men into any ſuch damnable opinion,

as that is, whereof you speake. Yet saith *M. R.* verie confidentlie, *finde you anie so wilfull and horrible an Atheisme in ours, and hardlie set a fire on them all.* Take heede what you speake. Is this wilfull and horrible Atheisme? are all your bookes worthie to be burnt, if anie such can be found in them? will you stand to this? How then haue you translated the place your selues? Let vs looke now on your translation: thus it is, *wherein also they are put*. This cannot be true, following your latine, which hath *quo*, for *quod*: and therefore in your margent you mend it thus, *whereto also they are ordeined.* And how differeth this from ours? what Atheisme is in ours more then in this? or why deserueth ours to be burnt rather then this? Burne your owne if you list, *Master Raynolds*: and if you speake as you thinke, you haue pronounced them in your iudgement worthie to be cast into a fire: and so perhaps you could be content, so that ours might burne withall for companie.

pag. 455. &c. 2. 3. 4. The three points following, are hudled vp, and answered together, concerning vnaccustomed and monstrous nouelties of wordes, whereof their translation hath such

ſuch examples, as the like in no other can be found, ſo as a man may iuſtlie call it a new fangled and ridiculous tranſlation, deuiſed rather to amaze the readers, and make the worde of God a laughing ſtocke, then to edifie the Church of Chriſt. For whoe hath euer heard or read ſuch wordes and phraſes, as they haue vſed and affected in their tranſlation, whereas they might haue retained as well the common and knowen manner of ſpeaking, that their tranſlation ſet forth in Engliſh might haue bene vnderſtood of Engliſhmen? But they of purpoſe haue ſo framed the ſame that the Engliſh is in many places as obſcure in wordes, as the ſatine: which thing is in all tranſlations a foule fault, but in tranſlating of ſcripture meſte intollerable? And what reaſon ſhould be hereof, but that men either ſhould contemne, or not vnderſtand the ſcripture, which yet they will ſeeme to tranſlate for the benefite of the Church? if you require examples, take but the booke, and reade a litle, and ſoone ſhall you ſee ſtrange affectation of nouelties in wordes and ſpeaches throughout their whol tranſlation. There ſhal you finde *The* [a] *tranſmigration of Babylon*: *The enemie man*: *vnles*

The Rhemiſh Engliſh tranſlation moſte fooliſhe and newfangled.

Vnneceſſarie-med nouelties of words and phraſes in the Rhemiſh tranſlation.

a Matt. 1. 17.
b Mat. 13. 28.
c Luc. 13. 3.

d Mat. 6. 11. you haue penance: d Giue vs to daie our super-
e Luc. 10. 35. substantiall breade: e what soeuer thou shalt
f Rom 13. 13. supererogat: f Not in chamberings, and impu-
g Gal. 1. 14. 24 dicities: g an emulator of the traditions of my
h Gal. 4. 17. fathers: I expugned the faith: h They emulate
i 1. Pet. 2. 5. you not well, that you might emulate them: i
k phil. 4. 10. Beye also your selues superedified: k Once at
l Iud 4. length you haue reflorished to care for me: l
m Ephe. 1. 14. Denying the onelie dominator and our Lord: m
n Ephes. 6. 12. to the redemption of acquisition: n against the
o Marc. 5. 22. spirituals of wickednes in the celestials: o the
p Gal. 5. 21. Archisynagogue: p Ebrieties, commessations: q
q Apoc. 1. 10. the dominicall daie: r But they are written to
r 1. Cor. 10. 11. our correption: s That in the name of Iesus e-
s phil. 2. 10. uery knee bowe of the celestials, terrestrials, and
t Phil. 2. 7. infernals: t But he exinanited himselfe: u
u Hebr. 13. 16 For with such hostes God is promerited: x Let
x Heb. 13. 1. the charitie of the fraternitie abide in you: y
y 1. Tim. 6. 20. O Timothie keepe the depositum: z that he might
z Hebr. 2. 17. repropitiate the sinnes of the people: a wrapt it
a Matt. 27. 59. in sindon, and laid it in a monument: b All shall
b Ioan. 6. 45. be docible of God: c Vpon probatica a pond: d
c Ioan. 5. 2. which of you shall argue me of sinne? e they ha-
d Ioan. 8. 46. ted me gratis: f beyond the Torrent Cedron: g
e Ioan. 15. 25. It was the parascene of pasche. These and
f Ioan. 18. 1. such like are the goodlie flowers of their
g Ioan. 19. 14. translation, besides the obscuritie and am-
biguitie of sentences, by reason of leuing

out the verbs and other wordes in the Englisſh tranſlation, which maie in latine more eaſily be vnderſtood. Yet haue they dealt ſomething reaſonablie in adding a *Dictionarie* to their tranſlation, if it had bene ſomewhat larger. Hereby the reader maie iudge, but better by reading the tranſlation it ſelfe, whether I haue not truelie ſaid of it, that it is a ſtrange tranſlation indeed, and ſuch a one, as hard it were to finde the like. But *Maſter Rainolds* anſwereth, that we rather delight in ſuch noueltie, then they, ſeing they retaine the ancient words, *Maſſe, Prieſt, &c.* and we refuſe them: hereof hath bene ſpoken before. And as for certaine names of perſons and places which ſome of our interpreters doe reduce to the Hebrewe ſound, they cannot much trouble the reader, and they are rather vſed in bookes, then ſpeach. Your accuſation *Maſter Rainolds* of greater noueltie in articles of faith amongſt vs, is falſe: and concerning the bookes of *Iudith*, *Machabees*, and the reſt of that ſorte, we haue ſpoken ſufficient before: your other railing I omitt.

What cauſe haue we to be affraide of your tranſlation? If you tranſlate the word pag. 459. &c. 5

of God, that is it which we haue translated and printed, and published so often. I wish indeed for my part, that your translation might be printed alone, and all men suffered to haue and read it, that so by comparing it with ours, and with the originall text, and by considering the whole shape of it, they might the more abhorre your irreligious and profane handling the Testament of Christ. Your Annotations ioyned with your translation are deuilish indeede and daungerous for all Christians to read, and therefore the godlie wisdome of magistrates cannot suffer such bookes openly to be solde. You speake your pleasure of *Master Iewell*, dealing with *Hardinges* bookes, but falselie, all men knowing the contrarie: and so further you proceede in blasphemous railing against the truth of Christs gospell, which now in England is professed, calling it an *Atheisticall gospell*. Such new termes of blasphemie haue you deuised and vsed manie, so as we maie perceiue that you haue profited wel in your schoole of Apostasie, and are nowe come to the highest forme and chaire of scorners.

Pag. 464. &c. Where the *Rhemish* translators woulde seeme

ſeeme ſo preciſelie to tranſlate the latine tranſlation, as making the ſame account of it that we doe of the Greeke, I thought to admoniſh the reader, that this thing is not by them ſo truelie and exactlie performed euerie where, as it is conſtanlie pretended: but that theſe tranſlators ſometime leaue their tranſlation which they tranſlate, and follow the greeke rather then it. Two examples hereof I noted, of which *Maſter Rainolds* ſpeaketh much, and more then enough, amplifying that in ten pages, which might haue bene compriſed in as manie lines, ſuch leaſure and pleaſure hath he to runne at large, as a wanton whelpe that can not be kept from ranging abroad, nor brought to follow the marke. I purpoſe not to runne after him, for then ſhould I be as ill occupied as he: but keeping my purpoſe and manner, I will come to the matter in queſtion. The firſt example is in the 12. Chapter of *Saint Paules* epiſtle to the Romans, the 19. verſe: where the Apoſtle forbiddeth vs to *reuenge* our ſelues, for ſo much as vengeance belongeth to the Lord. The common tranſlator hath expreſſed it otherwiſe, as though the Apoſtle would not haue vs to *defend* our ſelues,

μὴ ἑαυτοὺς ἐκδικοῦντες.

Non vosmet ipſos defendentes.

making defense of our selues and reuenge-ment all one, which yet are two diuerse things in them selues. Our *Rhemists* in this place followe not their olde translator, but the Apostles Greeke text; and thus they haue translated it, *not reuenging your selues, my deareſt*. Whoe seeth not that here they haue left the latine worde, and followed the Greeke, which differeth from the latine? Now *Master Rainolds* to prooue himselfe a notable Grammarian, telleth vs the latine agreeth with the Greeke, and the English with the latine, and all is right. For he affirmeth, and by some vnfitt examples would prooue that ultio signifieth *to defend*, and *Defendo* signifieth *to reuenge*, alledging also some Dictionaries for his opinion. But, to make a short replie, let *M. R.* bring vs foorth any one example out of good author Greeke or Latine, wherein the wordes are so vsed, as he teacheth, & then shal we easilie yeald in this case. By implication and consequence I graunt the one word maie perhaps be vsed sometime for the other: but I appeale to all learned Grecians and Latinists in the worlde, whether it be not true that ultio properlie signifieth onelie *to reuenge*, and

and not to defend: and ſo likewiſe *Defendo to defend*, and not to reuenge. Therefore to tranſlate the one for the other, as it is altogether vnproper, ſo is it moſte daungerous in the ſcriptures, becauſe thereof may followe errors in iudgement, and practiſe of life. And it appeereth that *Thomas* of *Aquine* tooke the word *Defendentes* in the proper ſignification, expounding it by Chriſts precept, that if we be ſtriken on the one cheeke, we muſt be ſo farre of from defending our ſelues, that we muſt be willing rather to turne the other alſo to him that ſmote vs: and by Chriſts example, who being buffeted on the face, defended not him ſelfe. Yet after he ſheweth that ſome defenſe is lawfull by example of *Saint Paule*, who procured him ſelfe to be defended from the Iewes that laie in waite for him. Thus we maie ſee that your *Saint Thomas* vſed the worde ſimplie and properlie, and thereby was faine to ſeeke ſome newe expoſition, which he nedd not to haue done, had he bene as good a grammarian, as you *Maſter Rainolds* are.

The other example is in *S. Matthewe*, the 4. Chapter. 16. verſe: wherein you haue p.25.470. &c.

also followed the Greeke rather then the latine, translating not according to moste of your latine Testaments, which I haue seene, *the people that walked in darknes*, but after the Greeke, *the people that sat in darknes*. A small matter in it selfe, I graunt, yet great enough to shew that you haue not so preciselie followed the latine translation, as you would seeme: which also in other places appeereth, by comparing your translation with that. For in the verie first Chapter of *S. Matthew*, the 19. ver. you haue omitted these wordes, *Her husband*, which your latine bookes haue truelie translated according to the greeke. Wherof reason it were, that you should be accountable, for what cause you haue remooued those wordes cleane out of the text, if they were not rather left out by ouersight. For I trust you are not ashamed that *Ioseph* should be called the husband of the blessed virgine *Marie*. Againe in the 13. to the Rom. v. 9. *instauratur*, you translate, *is comprised*, by no grammar, I am sure, nor dictionary, I think. The sense, I graunt, is true, and well agreeth with the Greeke, but the latine worde is left. If you listed not to translate, is *renewed*, or *repared*, as the

ἡ ἀνὴρ αὐτοῦ. *Vir eius.*

word

word ſignifieth, you might haue kept the worde, and according to your new found manner of tranſlating and ſpeaking haue tranſlated, *inſtaurated*. Such examples are there in your tranſlation manie moe, if we ſhould peruſe the wholl, which is not neceſſarie. Neither haue I much blamed your tranſlation in this reſpect, *Maſter Rainolds*, for not iumping alwaies with your latine, as you haue vntruelie tould your reader: but for leauing the Greeke, and following the latine, tranſlating onely a bare, (I wil not ſpeake as you doe, a bald) tranſlation, and for tranſlating it after ſuch a faſhion, as neuer ſcripture was tranſlated, nor any other booke I ſuppoſe: and for applying the text moſte abſurdlie and violentlie to ſome colourable maintenance of your Antichriſtian Church and religion.

CHAP. 16.

Of the faults found in the Annotations of the new teſtament.

From

FRom the translation, which how vaine and childish it is hath bene declared, now let vs proceed with you to the *Annotations*, which are meet handmaides for such a maistres. But before you come to speake of the particular faults, that were found therein, you discourse of many matters according to your common custome idlely, and railingly, whereunto it booteth not to make answere: and therefore passing ouer what you haue written of *M. Iewell*, *M. Horne*, *&c.* of *Tower* and *Tiburne* disputation, of the Churches stabilitie, of *M. Foxes monuments*, of *Luthers* iudgement concerning the *sacramentaries*, I will come to examine your defense of those faults, that were noted, and that as briefly as I can, reserving these causes to the large confutation of those *Annotations*, which in conuenient time through Gods goodnes wilbe (I hope) performed to Gods glorie, defense of the trueth, and disproofe of popishlies and heresies. Three kindes of faults were obserued: the first of errours in matters historicall: the second of false conclusions and arguments: the third of

certaine

certaine blaſpemies againſt the holie Apoſtle.

In the firſt order were reckened certaine traditions, which hauing no ground in Gods word, nor much differing from mere fables, are in your *Roemiſh Annotations* notwithſtanding glorioulie auouched, as behouefull for all Chriſtians to beleeue. And firſt of the wiſemen that came from the Eaſt to viſite our ſauiour Chriſt, three things are affirmed, firſt that they were kings, ſecondlie that they were three, and laſtlie that their names were *Gaſpar*, *Melchior*, and *Baltaſar*, as now commonlie they are called. For the firſt, *Maſter R.* demaundeth a reaſon, why I ſhould thinke they were no kinges, himſelfe not hable to ſhew any, why he ſhould ſaie they were kings. But if reaſon may rule him, for which he calleth, as though he would yeelde vnto it, if it were giuen him, three reaſons will I propounde, wherebie I am mooued not to beleeue that theſe men were kings.

Pag. 424. &c.

Popiſh traditions full of fables and vanities.

Firſt, becauſe the Euangeliſt calleth them by noe ſuch names, which yet he would not haue omitted, if the truth had bene according to your tradition, conſidering

The wiſe mē, that came to worſhippe Chriſt, ſaid to be kinges againſt reaſon.

ring how this would haue made for the honour of Christ, that so soone as he was borne, kings should haue sought him far, and done vnto him homage and worship. And when you maintaine your opinion by this argument, for that it is honorable to the person of our sauiour Christ that so we should thinke of them, you charge therein the holy Euangelist for omitting somewhat, that might haue greatlie aduanced the honor of Christ, if he had truelie and fullie reported the same. Secondlie, it is not credible, that *Herode* would haue admitted into his kingdome and chiefe Citie three Kings with their troupes, especiallie there being enemity betwixt him and the kinges of *Persia*: neither could they haue so secretlie come to our sauiour Christ, and escaped out of the countrie againe, but that being kings, and therefore no dout accompanied in some princelie sorte, they muste needs haue bene discried. Thirdlie if they had bene, as you imagine, kings, yea and Monarches, as great as the king of *France* and *Spayne*, or the great *Sophie* of *Persia*, which you suppose might be, then would they not haue left our sauiour Christ and his Mother in

that

that poore eſtate, that ſhe was able to offer no more, but a paire of doues, according to the oblation of the pooreſt amongſt the people. If you can remooue the ground of theſe reaſons, I will confeſſe your opinion hath in it more probability then I thought, although to beleeue it, as you do, for a certaine truth, I cannot, becauſe thereof I know no ſure reaſon can be alleadged. The fathers I graunt ſome of them ſpeake of theſe wiſe men as of kings, taking that word in a larger ſenſe, for great and honorable perſonages, ſuch as may be thought that they were: but the ground of their opinion is a place of ſcripture miſunderſtoode, in the 72. Pſalme, concerning the kings of *Tharſis*, *Arabia*, and *Sheba*, that ſhould bring giftes, which cannot be applied to theſe, for ſo much as thoſe countries are not Eaſtward from *Iudea*, and the ſcripture plainly ſaith, that theſe wiſe men came out of the Eaſt. Therefore whatſoeuer any father hath written to this purpoſe, is lightlie to be regarded, hauing no better ground then a manifeſt wreſting of ſcripture and turning South into Eaſt.

Now that they were alſo three, how may it be prooued? forſooth here is a myſterie pag. 418

sterie of the blessed Trinitie, whereunto *Saint Augustine* most sweetlie alludeth. At this most heauenlie mysterie, *Master Rainolds*, none will be grieued, saue onelie most wicked and detestable heretikes indeed. But how appeareth it, that these wise men did represent and signifie that mysterie? *Saint Augustine* and *Leo* saie so: and therefore we must beleeue it is so. Which argument I will admit if becausse their oblations were of three thinges, therefore it follow necessarilie, that themselues, whoe offered, were three. Yet *Master Rainolds* hath a better reason then this, if it will be accepted. The Euangelist (saith he) speaketh of them in the duall number, and therefore they were moe then two: but we neede not to beleeue that they were moe then three. Neither need we to beleeue that they were iuste three: for the Euangelist speaking of them indefinitlie, as he doth, we may as well thinke they were moe then three, as well as three, and so also indeede some fathers haue thought. So that this hangeth vpon a slender threede of mans coniecture, which cannot be warranted by mysticall expositions. And if herein were con-

conteined ſo ſweete and excellent myſteries, much maie we maruell, why the Euangeliſtes would not plainelie write, for better vnderſtanding of this myſterie, that they were neither fewer, nor moe, then iuſt three.

Laſtlie, touching their names, *Maſter R.* asketh, ſeeing they were not names, why their names were not *Gaſpar, Melchior, Baltaſar*, rather then *William, Iohn, and Thomas*. I graunt as well maie we thinke the one as the other: but reaſon is there none to thinke either. That their names might haue bene continued in the Church, I denie not, as well as thoſe ſorcerers names were, of whome *S. Paule* maketh mention. And ſo ſtandeth your argument, Their names might be ſuch, therefore they were ſuch: they might be three, therefore they were three: they might be Kings, therefore they were Kings. And thus in Popiſh traditions the argument holdeth well *à poſſe ad eſſe*, contrarie to the rules of all Logique in the world. But enough of theſe three counterfaite Kinges, of Colen. pag. 490.

That Iohn the Baptiſt was an Eremite, and patrone of Eremiticall life, is as likelie pag. 492.

lie

lie as the other. First, scripture haue you none for this Tradition of yours: for then it were not a right tradition, if you could bring something out of scripture for confirmation thereof. The Euangelists saie not, that he liued alone from companie of men in the wildernes, as your Eremites did, but that he liued in that countrie of *Iudea*, which in respect of other parts ther-

Hieron. in vita Paul. of more populous, was called the *desert of Iudea*. Then whatsoeuer you alledge out of fathers, may in a worde by another father be disprooued, who denieth that *Elias* and *Iohn* were Monckes, and saith that *Antonius* and *Paulus* were thought to be the first fathers of Eremites.

Pag. 493. Concerning the stone that hitt *S. Stephen* on the elbowe, and nowe is kept at *Ancona* in *Italie*, *Master Rainolds* will not stand greatlie in maintenance of this fable, but referreth vs to *Saint Augustine* in a counterfaite sermon. Yet that such a thing might be, he prooueth by example of *Aharons* rod and the *Manna*, which were by Gods speciall commaundement preserued in the Arke. But was there anie like commandement, or cause to keepe the stone, that rebounded from *Saint Stephens*

Stephens body? ſhew vs ſome, and then we ſay no more.

For *Elias* comming before the laſt iudgement are alledged ſundrie Doctors. So then belike all is ſafe on their ſide, if they can approoue their opinions and expoſitions by Teſtimonies of ſome Doctors. But this will not ſerue, vnles the Doctors ſaying be warranted by Gods worde, as we haue a thouſande times tolde them. Now this imagination of *Elias* comming is by the wordes of our ſauiour Chriſt plainlie confuted, whoe teacheth that *Elias*, according to the prophecie of *Malachie*, was come alreadie: and the Apoſtles vnderſtood that he meant of *Iohn the Baptiſt*, whoe was *Elias*, not in perſon, but in ſpirite and power. Then the prophecie of *Elias* comming being fulfilled in *Iohn Baptiſt*, as our ſauiour himſelfe hath taught, vaine is it to dreame of an other comming then that, wherof no worde can be found in all the ſcriptures of God. Wherefore as you compare the fathers with vs, to make your cauſe ſeeme the more probable, ſo will I compare the ſcriptures with the fathers, whoſe authoritie is much more incomparablie aboue theirs, then theirs is a-

pag. 494.

Mat. 17. 11.

boue ours, by how much God is more aboue man, then one man is aboue another.

pag.497. I Your faults in framing arguments out of the text of scripture, are most incredible & monstrous, such as I gathered some out of your *Annotations* vpon the new testament, as your selues had deliuered them vnto vs. You cannot otherwise doe, but take vpon you some seelie defense of your fellowes Collections, whether with greater ignorance, or boldnes, I can not tell. Matt.14.26. Christ and *Peter* walked on the waters, therefore it is euident, that Christs bodie may be in compasse of a litle bread. This to be a most false argument, not onelie in true Diuinitie, but also in naturall reason, is manifest. For had Christ or *Peter* a bodie, that both walked on the water, and walked not on the water at one time? Doe the scriptures so teach, or is there no such thing to be found in them? If not, then is not this like to your imagined presence of Christs bodie in the sacrament: which being graunted according to your doctrine of transsubstantiation, inferreth moste necessarilie, that Christs bodie at once is both compassed

in

in a litle bread, which is contrarie to the nature of a mans true bodie: and also is not compassed therein, as sitting in heauen, and hauing the naturall properties of a true bodie, which cannot be brought within so narrowe a compasse as is your wafer cake. This is repugnant to scripture, to reason, to Gods ordinaunce, and therefore a moste absurde and impossible thing is it, that Christs bodie should remaine a true naturall bodie, and yet at once be contained in so small a compasse, as you teach. In that Christ and *Peter* walked on the water, no such inconuenience nor absurditie can be found, whether the waters were made by miracle firme as the ground, or the bodies were sustained by Gods power, that they suncke not. Christ might beare vp him-selfe and *Peter* from sincking downe, by his diuine power, and chaunge no naturall propertie of his or *Peters* bodie: but Christs bodie can not be brought into that slender compasse of your mathematicall cake, without destruction of all properties incident vnto a natural body. So then betweene these two is no likenes at all, as any man not blinded with Popish folly, and not wilfullie

ſhutting his eyes againſt the cleare light may manifeſtlie perceiue. Wherefore diſtruſting this argument, you proteſt that your note conſiſteth not ſo much thereupon, as in the authoritie of *Epiphanius*, whoe hath not anie worde at all to this purpoſe. For tell vs, *Maſter Rainolds*, doth *Epiphanius* drawe an argumente from Chriſts walking on the water, to prooue his bodie reallie preſent in the ſacramentall bread? No ſuch matter can you finde in *Epiphanius*, or any auncient father of Chriſts Church. That which Chriſt hath ſaid, he that beleeueth not to be true, is fallen from grace and ſaluation, as *Epiphanius* writeth: but Chriſt hath neuer ſaid, that his bodie ſhould be in the compaſſe of a litle bread. Howbeit what talke you of a *litle bread*? when you teach no bread at all remaineth, but onelie fignes and ſhadowes of bread. Falſe is your doctrine, and fooliſh is your argument: but bad reaſons are good enoughe for ſuch a bad religion.

Of *Peters* walking on the water, is gathered an other argument of like qualitie, to prooue the Popes ſupreme authoritie: which argument was firſt inuented pag. 491. a

and

and deuiſed by *Saint Bernarde* in his ſecond booke and eight Chapter to *Eugenius* a Pope. *Manie waters are many people: Peter* walked on the waters, therefore Peter and his ſucceſſors are rulers ouer manie people, ſaith good *Saint Bernarde*: to whome your Pope is greatlie bound for deuiſing ſuch a fine argument, which no auncient Doctor was able to finde. But muſt we now receiue *Bernards* phantaſies, for ſubſtantiall prooſes of the papall ſupremacie? No *Maſter Rainolds*, *Saint Bernarde* hath no warrant to make allegories at his pleaſure for confirmation of that Antichriſtian tiranny, which in thoſe daies was eſtabliſhed. Your compariſon of this argument with that of Chriſts about the braſen ſerpent, and of *Pauls* concerning *Iſaac* and *Iſmael*, is no better then blaſphemous. Might *Saint Bernarde* with like authoritie reaſon thus, *Peter* walked on the waters, therefore he and his ſucceſſors are ſupreme gouernours of the vniuerſall Church, as Chriſt did ſhew the manner of his death by the lifting vp of the braſen ſerpent in the deſert? or as *Saint Paul* did prooue the hatred and perſecution of falſe brethren againſt the true Chriſtians

by example of *Ismael*, and *Isaac*? Had *Bernard* the fullnes of wisdome and trueth, that was in Christ? was *Bernard* alwaies directed with that spirit, wherewith *Saint Paul* expounded the scriptures of God? Here we may see how baselie you thinke of Gods word, to match therewith mens feelie expositions and applications, such as *Saint Bernards* often times were, and this moste notablie is.

An argument is gathered for workes of *supererogation*, out of the *Samaritanes* wordes, *what soeuer thou shalt bestow more*, or as it is by them translated, *whatsoeuer thou shalt supererogate*. This argument (saith *Master Rainolds*) followeth wel enough, and is *Saint Augustins* conclusion, to prooue that *Saint Paul* did supererogate, when he might haue receiued all duties for preaching the Gospell, but would not. That men may remit some part of their due, and doe more towardes men outwardlie, then they can of necessitie be vrged to doe, no man will denie: and thus may one man be said to supererogate towards another: but what maketh this for workes of supererogation towards God, whoe requireth both inward and outward

p25.499. 3 Luc.10.35.

obedience

obedience of vs in moſte abſolute manner?

For reall preſence a like argument to the firſt is gathered of Chriſts transfiguration, whereof yet *Maſter Rainolds* being aſhamed, ſaith it is not their argument, but onelie a deduction, that Chriſt maie giue vs his bodie in forme of bread and wine. A proper deduction no doubt, of a glorious bodie to prooue no bodie. P 23.499. 4 Matt. 17. 9.

That Saints can heare and helpe vs euerie where, becauſe they are like to Angels is a verie bad argument, conſidering that neither Angels can ſo do, for then were they of equall power with God: and though Saints are like to Angels, as in other things, ſo in this, that they marrie not, yet it followeth not that therefore they are equall to Angels. You are glad of ſuch arguments, hauing no other; but if ye had better, ye would not eſteeme ſuch. P 23.500. 5 Mat. 22. 30.

Ioſeph wrapped Chriſts bodie in *ſindon*, Therefore Chriſts bodie on the altar muſt be laid in pure linnen. In this argument *Maſter Rainolds* cannot tell what I miſlike, whether the reall preſence, or the linnen vſed at the altar, as it was in the ſepulcher, or the relation from one to the P 23.501. 6 Mat. 27. 59.

other. I answere in a worde, I mislike all, there being no trueth in anie of all.

pag.502. The women came to beholde the sepulcher, *Ergo* we must goe to the holie sepul-
7 cher in pilgrimage: This argument
Matt.28.1. *Master Raynolds* confesseth cannot indeede prooue that we *must*, but that we *maie* goe in pilgrimage, by example of those godlie and zealous women: which yet is a false and fond deduction, seing there is no such like cause for vs to goe, as was for them.

pag.504. That Christ appeered to the twoe dis-
8 ciples in another forme, cannot prooue
Mark. 16.12. that he is in the sacrament in forme of bread, for somuch as in Christs bodie noe alteration at this time was wrought, but onelie the disciples eies were helde, that
Luk.24.16. they knew him not, as *Saint Luke* expreslie noteth.

For your *exorcisme* in baptisme, argument you saie you made none of Christes
Mat.9.32. saying to the dombe and deafe *Ephpheta*.
9 If no argument, no proofe, if no proofe, then no cause to vse by example of Christ such *exorcisme* in your baptismes.

pag.505. *Saint Lukes* preface before his gospell cannot by anie meanes excuse the second
10 booke of *Machabees* from being *Apo-*
Luk.1.3. *cryphall*

aryphall, wherein the Author craueth pardon for his ſo ſlender writing of that hiſtorie. There is no likenes of compariſon at all betweene the Euangeliſts endeauour to learne and write the certaine truth, and that authors confeſſion of his infirmitie and imperfection in writing his booke. One thing it is to enquire the truth with all diligence, and ſo hauing found the ſame to ſet it forth in writing moſte exactlie: an other, hauing written a booke, to deſire the readers fauour and forgiuenes, in reſpect of the writers ſimplicitie and vnskillfulnes. The firſt detracteth nothing from the wiſdome & maieſty of Gods ſpirit, to ſearch the truth by all ſuch meanes, as by which the ſame maie be learned: the other argueth a conſcience & acknowledgement of wants in writing, which cannot be applied to the holie Ghoſt, whoe whatſoeuer he taketh in hand, moſte wiſelie and excellentlie performeth the ſame. Doth *Saint Luke* anie where excuſe his want of vtterance, his rude, ſlender, and vnlearned manner of writing? Nothing leſſe: nay he proteſteth in the ſame preface that he hath attained to the exacte knowledge of euerie thing, and that he writeth a moſte

certaine

certaine and vndoubted trueth: so farre of is he from craving pardon of anie man, which the simple writer of that booke of *Machabees*, in regard of his owne weaknes and vnhabilitie, thought it expedient for him to doe. Your places out of the Apostle are friuolous, bewraying your grosse ignorance. *S. Paul* saith, that in some part
Rom.15.15. he had written boldelie to the *Romanes*. What then? did he therefore craue pardon for his so bolde writing vnto them? Doth he not shew immediatlie the cause of this boldnes to be, for that he was a minister of Iesus Christ among the gentiles? That he saith he was conuersant among the Corinthians *in weakenes, in feare, and trembling*,
1.Cor.2.3. what concerneth this the writings that he published to the Church? The greatnes of the Lords worke in hand made him to tremble, but for his writings he feared not the iudgement of man, nor euer submitted them to mans discretion. That he desireth them *to beare with his follie, &c.* he speaketh not to excuse anie follie in him selfe,
2.Co.11.1.17. who had alwaies moste wiselie and grauelie behaued himselfe towards the Corinthians, but to reprooue rather the singular arrogancie and follie of the false Apostles,

who

whoe being in no reſpecte comparable to the Apoſtle, yet bragged immoderatlie and preferred themſelues before him. This is another caſe, *Maſter Rainolds*, vnlike to that whereof we ſpake.

Men of good will, to whome the Angell wiſheth well, are by our newe diuines of *Rhemes* expounded for men indued with *free will*. And thus ſaith *Maſter Rainolds* was it taught in the old goſpell. But what goſpell he meaneth, it were a good thing to vnderſtand. For *S. Lukes* goſpell teacheth no ſuch thing, which yet ſure I am is the olde and true goſpell of Chriſt. Εὐδοκία, which worde *S. Luke* in that place hath vſed, neuer ſignifieth free will, but fauour and good wil, which one beareth towards another. *S. Auguſtine* was by ignorance of the Greeke tongue deceiued: and anie man maie ſoone perceiue that the Angell ſpeaketh of Gods loue towards mankind, which then moſte notablie appeered, when the Sonne of God was borne of a woman. For our papiſts to gather hereof mans free will, is too childiſh and abſurde abuſe of holie ſcripture. pag. 509. 11 Luc. 2. 14.

Chriſt preached out of Peters ſhippe: and therefore our *Rhemiſts* make an argument Lu. 5. 3.

that

that the wholl Church is *Peters* shipp. If such allegories may goe for sound proofes, then will it be easie not onlie for the Pope to prooue his primacie, but for all other heretikes that euer were, to iustifie their detestable opinions what-soeuer. That by *Peters* ship the fathers haue taught the Church of Christ to be resembled, no man denieth: but they conclude not, nor applie their allegorie so far as you doe, to prooue that as *Peter* was owner of that ship, so he and his successors are gouernours of the wholl Church. Such allegories as this of yours may please fooles in their merie conceits, but wise men will esteeme them no better then they deserue.

pag. 510. I 3 Act. 4. 37. *Barnabas laid downe the price of his land at the Apostles feete*: where upon our *Rhemists* make a long annotation of reuerence due *to sacred persons, either Prophets, Apostles, or Popes.* Whoe can otherwise thinke but that hereof they meant to make an argumente for kissing of the Popes feet, least anie thing concerning the Pope should want due confirmation? yet *Master Rainolds* calleth this and the rest merie conclusions, and complaineth of mockers. Indeed such merie conclusions haue you deuised

deuised manie in your *Annotations*, fitter a great deal to bring your wholl Religion into derision, then to edifie in true faith. Thus haue you long, and yet still would you mocke the world, but your mockeries are well espied, the Lord be praised for it.

The Queenes Eunuch of Æthiopia came to Ierusalem to worshipp: ergo pilgremages to holie places are acceptable to God. This reason why it should not be allowed, *Master R.* saieth he cannot gesse, and desiereth me if I haue anie hid imagination, to impart it vnto him: which I am verie well content to doe. The cause that mooued this noble man of *Æthiopia* to trauaile so farre, was for that in *Iudea* onelie was the visible Church of God, and in *Ierusalem* stood the Temple, wherein onelie sacrifices might be offered to God. Which being so, necessarie was it for him to repaire thither, for the exercise of his religion in the Church of God, and place particularlie thereunto appointed by the Lord. This can you not applie to *Rome* or *Ierusalem* now, or anie other place in the world, and therefore manifest dissimilitude and inequality is there betweene this

Pag. 512. 14 Act. 28.

this *Eunuches* iourneying to *Ierusalem*, for so godlie and necessarie causes, and popish pilgremages to places abroade for noe cause, but onelie for idle and wandering superstition.

pag. 513. 15 Phil. 2. 10. Concerning putting of our cappes, and making curtesie at the name of Iesus, *Master Ramolds* is verie earnest, and concludeth in the end that I am an Atheist, and make no account of Christ, for denying that, seeing we yeald this honour of capp and curtesie to the letters, name, seale, and seat of the Prince. If this be a true argument, *Master Ramolds*, as you in your vehemencie would haue it seeme, how commeth it to passe, that Gods name amongst you is not honoured with like reuerence of capp and knee whensoeuer it is heard? will you put of your capp when the Prince is named, and wil you make curtesie at the Popes name, at his triple crowne, or crosse, and will you neuer once stirre your cappes, or bowe your knees, when God is named? Is this your Religion, is this your fashion? Then let me conclude against you, as you haue done against me, that you are by your owne argument very Atheists, such as make no account of God

God himſelfe. For otherwiſe this concluſion of yours, that I am ſuch a one for not honouring the name of *Ieſus* in ſuch ſort, is falſlie, though moſte maliciouſlie, deuiſed. That Iewes and Infidels haue abhorred the name of *Ieſus*, I graunt, but no more the name of *Ieſus*, then the name of *Chriſt*, ſeeing *Ieſus* is *Chriſt*, and *Chriſt* hath as much deſerued to be hated of them as *Ieſus*. Chriſtes name may a thouſand times be heard amongſt you, and noe man mooueth capp or knee: *Ieſus* is noe ſooner ſounded, but euerie man by and by putteth of his capp, and ſcrapeth on the ground with his foot, and yet not alwaies, and in all places, but in the Church, and ſpeciallie at reading of the Goſpell. This may breede a more dangerous opinion, then it can remooue anie, that *Ieſus* is better then is Chriſt, and more worthie of reuerence, which is wicked to imagine.

Now *Maſter Rainolds* hauing in particular made ſome ſeelie defenſe, as you haue heard, for certaine of their *annotations* vpon the new Teſtament, noted as notorious abſurd, and ridiculous concluſions, becauſe he knoweth the matter is not yet ſufficienly anſwered, addeth in the pag. 510. &c.

end

end a further proofe and confirmation of the arguments by example of the scripture it selfe, wherein diuerse reasons may be found, and namelie touching the resurrection, which if they be examined according to philosophy and humane wisdome, will followe no better then theirs haue done, but may be thought as improbable & weake, as any that they haue made. This discourse doth *Master Rainolds* in manie wordes prosecute, with great superfluitie of speach, and many opprobrious termes after his olde manner. But when he hath talked his pleasure at full, an answere in one word shall ouerthrow all, that he hath builded, and as it were cutt in sunder the threed of all that he hath sewed thus loselie together. Whatsoeuer is affirmed or denied in scripture, although it be moste contrarie to mans reason, yet is it true and certaine, and must without contradiction be beleeued, because the Lord, whose word is truth, hath said it. The resurrection of the flesh cannot (I graunt) be prooued by philosophicall reasons and arguments, but Gods word hath set down this for a principle of our faith, that our bodies shall rise againe, and whatsoeuer

reason

reaſon iudgeth thereof, faith maketh no doubte but ſo it ſhall be. But now *Maſter Rainolds*, what maketh this for your former collections? becauſe we muſt beleeue Chriſt and his Apoſtles in all that they teach, though naturall reaſon will not ſo eaſilie yeald, muſt we therefore allowe whatſoeuer our nouices of *Rhemes* haue fondlie without authoritie of Gods worde concluded in their Annotations for maintenance of Popiſh hereſie? This forſooth is your argument, if you ment to make any argument at all: if you thought not to driue your ſpeach to this concluſion, then haue you ranged at randon all this while, and ſpoken neuer a word to that purpoſe, to the which you ſhoulde haue directed your talke.

CHAP. 17.

Of certaine blaſphemies contained in the Annotations.

pag. 528.

Hetherto hath appeered with what conscience and spirit you haue translated and expounded sundrie places of the new Testament wresting & writhing moste violently the text of holie scripture to confirmation of your Popish errours and absurdities. Wherein I doubt not, but whosoeuer shall consider with himselfe aduisedlie your manner of collection, your argument, your application of scripture, and shall examine a litle how your conclusion followeth vpon your proofes with out all coherence or consequence of reason, must needes greatlie mislike your wholl Religion, that is builded vpon so weake, so tickle, so ruinous a foundation. For vnles it be grauntedthat of euery thing may be concluded any thing, and that the word of God may be made appliable to all purposes, opinions, and doctrines, it is impossible that these and such like arguments of yours, as you haue in your annotations gathered vpon the wordes of scripture, should haue in them such strength and trueth, as Diuinitie and religion requireth. But further when your blasphemous

mous audacitie in controlling the word of God ſhall be perceaued, it muſt of neceſſitie breede in all ſuch as feare God, and reuerence his worde, a far greater alienation of minde from you, and from all your damnable doctrine. Examples of ſuch blaſphemies ſome I alledged, whereof now *Maſter Rainolds* in his laſt Chapter intreateth, and with his accuſtomed boldnes of defending anie thing laboureth to iuſtifie the ſame.

The Apoſtle in his epiſtle to the Hebrewes intreating at large of Chriſtes prieſthood, compareth Chriſt with *Melchiſedech*, and by this argument prooueth that Chriſt is a prieſt for euer, becauſe he is a prieſt according to the order of *Melchiſedech*: which he confirmeth by teſtimonie of *Moſes* and *Dauid*. In all which treatiſe the Apoſtle although he fullie ſheweth what reſemblance was betwene *Melchiſedech* and Chriſt, yet he maketh not anie mention of the *maſſe*, nor of the vnbloodie ſacrifice of Chriſtes bodie and blood in bread and wine, nor of anie ſuch matter, as by the papiſts hath beene imagined. Which becauſe our *Rhemiſts* vnderſtoode to be greatlie preiudiciall to

pag. 329. &c.

their sacrifice of the *Masse*, they haue moste shamefullie and blasphemouslie behaued themselues in handling this scripture, as to anie that compareth their annotations with the text it selfe maie easily apperee. For they haue plainlie written in their annotations, that all that the Apostle hath alledged, concerning the eternitie of Christes person, and his perpetuall intercession for vs, and euerlasting effect of his death, *proueth not that in proper signification his priesthood is perpetuall.* Whereof what other thing can possiblie be collected, but that the Apostle hath not by sufficient reasons prooued that thing which he tooke in hand to proue, that Iesus Christ is a priest for euer after the order of *Melchisedech*? For these men boldelie affirme that all this prooueth not that in proper signification Christs priesthood is perpetuall: then the Apostle in proper signification hath prooued nothing lesse, then that which he went about to proue, concerning Christes euerlasting priesthood, wherein all our saluation consisteth, & hath but vsed a sleight to make men beleeue a thing, which either he coulde not proue, or at lest hath not effectuallie prooued. Our papists wil haue

Hebr. 7. 17.

the

the principall respect of resemblance betweene Christ and *Melchisedech* to stand in offering bread and wine, whereof forsooth must arise a perpetuall sacrifice to be continued in the Church. Nowe hereof the Apostle hath not spoken so much as one word, nor giuen the least signification of such a matter. What other thing is it then but plaine blasphemie for maintenance of an idolatrous sacrifice to charge the Apostle that he hath not prooued Christs priesthood to be perpetual, which yet he hath by moste necessarie and substantiall arguments prooued? For as the Apostle reasoneth, if Christes person be perpetuall, as it is; and if he make for vs perpetuall intercession, as he doth; and if by his one sacrifice offered once he hath wrought a full and perfect redemption, as he hath; then is it hereof in proper signification prooued, that Christs priesthood also is perpetuall, and then haue these malapert papists blasphemed in denying the Apostles arguments to be good in proper signification, which is in effect to take from them all credit and authoritie. Let *Master Rainolds* deuise what cunning shift he can, yet in truth neuer shall he be

hable to wipe out this blot of blasphemie: when the Apostle hath of purpose laboured to prooue Christs eternall priesthood, and prooued it indeede most inuincible, for these Collegiates of *Rhemes* to come in with their censure vpon the Apostle, and to set downe in plaine termes that all this prooueth not the matter in proper signification, and that the Apostle hath omitted the chiefe and proper proofe thereof. This is a blasphemie against Christ, and against the holy spirit of God, by which the Apostle in writing was directed.

pag. 534. But what can *Master Rainolds* saie in excuse of this so manifest blasphemie? He asketh first, *Where saie we that of all those things proposed by the Apostle, it followeth not that Christs priesthood is eternall?* Must you againe be put in minde of your owne Annotation, which your selfe haue at large rehearsed? Haue you not therein expresslie in writing published, *All this prooueth not that in proper signification his priesthood is perpetuall?* And what differeth this from that, which I haue affirmed of you? Hath the Apostle propounded any thing concerning your pretended sacrifice. If he hath, shew vs where, in what words,

after

after what sort. If any thing at all can be shewed to this purpose, as nothing indeed can, and without this be shewed, in your opinion the eternitie of Christs priesthood is no waies sufficientlie prooued, doe you not plainlie declare your iudgement to be that it followeth not of al those thinges, which the Apostle hath said that Christes priesthood is eternall? yea but *M. R.* saith, that they haue auouched the cleane contrary in saying, *that all the fathers gather of this deepe and diuine discourse, the eternitie of his Priesthood.* The fathers indeed haue gathered of this discourse most truelie the eternitie of Christs Priesthood, and therein they confute your wicked annotation, that saith, *all this prooueth not Christes Priesthood to be perpetuall.* They vnderstood the Apostle rightlie, and they expounded his meaning faithfully. Shew me now one ancient father if you can *M. R.* that euer saide as you saie, that all this alledged by the Apostle prooueth not in proper signification, that Christes priesthoode, is perpetuall: or els that he taught, as you teach, that Christ must continuallie be sacrificed in forme of bread and wine. This is the point, this shew vs, if you can. For in your An-

notation no such thing is shewed, and all the fathers confesse with one consent, that the Apostle hath prooued soundly the eternitie of Christs Priesthood, and that no other sacrifice remaineth to be offered, but onelie a remembrance and sacrament of that one euerlasting sacrifice to be continued in the Church to the end of the world.

pag. 536. Secondlie it is confessed by *Master Rainolds* that the Apostle maketh not anie expresse mention of that oblation of bread and wine. But what reason was there, why the Apostle entreating of Christes eternall preisthood, omitted the principall part thereof? Consider good reader, into what miserable straites these men are driuen, and what absurde deuises they are enforced to forge. For their best excuse is that becawse the Iewes *beleeued not the first, singular, and soueraigne sacrifice of the crosse, therefore he would not vrge them with this secondarie and dependente sacrifice of the Church.* Which in trueth is nothing els, but a seelie shift to salue a desperate sore. For first it is euident the Apostle writ to those that were not ignorant of Christian religion, seeing they had learned alreadie the principles

principles thereof, and are exhorted by the Apoſtle to proceed to perfection therin. Secondlie whereas the Apoſtle hath diſcourſed ſo plentifullie of the principal and ſoueraigne ſacrifice, what reaſon was there to keepe ſilence of the ſecondarie ſacrifice, as you call it? Might they heare of the greater, and not of the leſſe? Might the Apoſtle vrge ſo earneſtlie vnto them the ſacrifice of the croſſe, and might he not in a word mention the ſacrifice of the Altar? Coulde the one be more offenſiue vnto them then the other? Let all men iudge what trueth there is in this deuiſe. Hebr. 6. 1

Of that which followeth concerning this matter, nothing deſerueth anſwere, ſaue onelie that *Maſter Rainolds* asketh of me, whether *Melchiſedech* did not ſacrifice? I ſaie, no doubt *Melchiſedech* did ſacrifice: for otherwiſe he had not bene a prieſt. *But Saint Paul* (ſaith he) *maketh no expreſſe mention thereof.* What then, I praie you? Forſooth *by Maſter Whittakers iudgement Saint Paul omitteth ſome principall part of Melchiſedechs prieſthood.* Whoe euer heard a more fooliſh collection? it was ſufficient for the Apoſtle that *Melchiſedech* was a prieſt, which is confirmed by plaine pag. 540.

teſtimonie

teſtimonie of ſcripture: to rehearſe anie ſpeciall kinde of ſacrifice by him offered was nothing neceſſarie to the purpoſe in hand. And therefore the Apoſtle hath not omitted any principall part of *Melchiſedechs* prieſthood, vnles you will ſay it cannot be prooued neceſſarilie, that one hath bene a prieſt, except euerie particular ſacrifice that euer was offered by him, be recorded and auouched. This being moſte abſurd, ſee how vaine a conceite of yours this was, that the Apoſtle hath omitted ſome principall parte of *Melchiſedechs* prieſthood, becauſe he hath not declared expreſſelie what ſpeciall ſacrifice *Melchiſedech* offered.

pag. 543. &c. An other example I noted out of the ſixt Chapter to the Romanes, in that notable place, where the Apoſtle writeth

Rom. 6. 23. that the *ſtipend of ſin is death*, but life euerlaſting is *the gift of God*. Vpon theſe words our Rhemiſts haue noted, *that the ſequell of ſpeach required, that as he ſaide, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice, and ſo it is.* Wherein euerie man may behould their intollerable ſaucines and preſumption in ſetting the holie Apoſtle to ſchoole, in

controu-

controling his ſpeach, in corrupting his meaning. For if the caſe had ſtood ſo clearlie and roundlie as theſe men teach, that euen as condemnation is the ſtipend of ſinne, ſo is eternall life the ſtipend of iuſtice, it had bene as eaſie for the Apoſtle to haue ſo written, as to alter his wordes, and hauing ſaide that death is the wages of ſinne, to affirme after an other manner of ſpeach that life euerlaſting is, not the wages of iuſtice, but the gift, and free gift of God. And doutles according to the doctrine of S. *Paul*, and the holie ghoſt, it is no other, but proude blaſpemie to ſaie, as the *Rhemiſts* ſaie, that *as death is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice:* ſeing the one ſtipend is of meere due, and deſert, the other onelie of grace and mercie: ſo that if God would enter into iudgement with vs according to the rigour of his iuſtice, we could not chalenge euerlaſting life for any iuſtice that we had wrought, as all the ſcriptures doe moſte aboundantlie and plainelie teach. Their onelie excuſe hangeth vpon *Saint Auguſtine* whoe in a certaine epiſtle writeth, that *euerlaſting life is repayed to our merites going before, and yet may it well be called grace*

Epiſt. 105. ad Sixtum.

grace, because our merites are wrought in vs by grace, not gotten by our owne habilitie: to like effecte he writeth in diuerse other places of his workes and treatises, as euerie one knoweth that hath bene conuersant in reading his bookes. What then? shal we graunt *Saint Augustine* to be an author of this Popish and Sorbonicall doctrine of iustification by merite of workes? Nothing lesse. The answere is easie, and no more easie then true, that by merites *Saint Augustine* vnderstandeth good workes after the manner of speach in latine, and by stipend or reward he meaneth that benefite or gifte which God repaieth to good workes, & to the workers of iustice. What difference then is there betweene our *Sorbonists*, and *Saint Augustine*, with whome we also consent? In wordes may seeme no difference at all: in substance and truth of doctrine as great difference, as is betweene heauen and earth, life and death, God and man. We know and confesse with *Saint Augustine* according to the doctrine of holie scripture, that life eternall is a reward of iustice and good workes, but not as death is a stipend of sinne, according to the *Sorbonists and Rhemists*

Rhemists religion. And howsoeuer *Saint Augustine* pleaseth them in his exposition of this place, the which notwithstanding being rightlie vnderstood maketh nothing for them, yet other fathers haue obserued of the Apostles wordes set downe in this manner, that eternall life is onelie a gift, not deserued, but freelie bestowed, and that this was the cause whie the Apostle applied not the name of stipend to life euerlasting, as he had done before to death. Looke vpon *Origen* in his commentaries vpon the fourth of the Romans, and the latter end of the sixt. And this as it is sound and sincere doctrine, so must it also of all Christians necessarilie be confessed. For he that sinneth, hath deserued death worthilie, in respect of the sinne committed, which is a transgression of Gods will and commaundement: and for which without remission there is no hope to escape eternall condemnation. But can he that worketh well, for one, or two, or moe good workes, claime vnto himself as a due debt, the kingdome of heauen for the same? For what if the Lord will examine our workes straitlie according to his lawe in euerie circumstance, our inward zeale, loue,

loue, intention, desire of Gods glorie, continuance and perseuerance in well doing, conformitie of our will with the rule of Gods word, and shall finde in the worke and in the worker great infirmitie, manie wants, much imperfection, manifold sins in the meane time, both in thought, in worde, and deed, shall the good workes notwithstanding being thus tried & found in them-selues insufficient & vnanswerable to gods iustice, and also hauing manie sinnes inherent together with them in the same person, stand vp before the Lorde, and chalenge of right the reward of life euerlasting in his kingdome? Neuer durste yet anie childe of God vpon trust and confidence of his owne iustice, chalenge such debt at the handes of God, or yet appeare at all in his presence.

The Prophet Dauid although he were a holie man, and had not onelie repented hartelie for his wicked deedes, but also brought forth manifold fruites of repentance and regeneration, yet desireth moste humblie of the Lord that he *would not enter into iudgement with him*, forsomuch as if he woulde so doe, neither he nor anie man liuing could escape condemnation. And

psal. 143. 2.

againe: *If thou* (saith he) *wilt marke our iniquities, O Lorde whoe can stand before thee?* psal.130.3.
Wherein he plainlie teacheth, that for a man to trust in his workes, how good or glorious soeuer they are or seeme to be, and vpon this confidence of his merites to looke for heauen as a due reward at gods handes, is not onelie to deceiue himselfe, but to incurre that iudgemente and condemnation, which the Lord for his sinnes, and vnworthines, that by examination he findeth in him, might iustlie cast vpon him. Therefore he saith in another Psalme that they are happie, not which haue good workes wherein to trust, but *whose sinnes are forgiuen, and whose iniquities are couered.* psal.32.1.
And this haue also all the godlie fathers of Christes Church euermore confessed, that their workes of due and debt deserued nothing of the Lord but punishment, and therefore disclaiming all their merites, and acknowledging their owne manifolde transgressions and imperfections they flie to the Lordes mercie onlie, and trust to be saued by grace and remission of their sins, not by desert or merite of their righteousnes that they haue wrought.

Yea the Romane Church it selfe which moste

moste of all magnifieth the merites of workes, yet being secretlie, and as it were vnwittingly caried away with sway of this trueth, hath sometimes made open confession thereof, and taught all hir children to sing an other song, then that which now so commonly is heard amongst them of iustification and saluation through merite of their workes. For in the seruice that is prescribed for the dead this praier is set forth to be vsed of all, and is oftentimes repeated, *Domine quando veneris iudicare terram, vbi me abscondam á vultu iræ tuæ? Quia peccaui nimis in vita mea. Commissa mea pauesco, & ante te erubesco: dum veneris iudicare, noli me condemnare. Quia peccaui nimis in vita mea.* that is, *O Lord when thou shalt come to iudge the earth, where shal I hide my selfe from the presence of thy wrath? Because I haue sinned exceadinglie in my life. My misdedes I am afraid of, and I blush before thee: when thou shalt come to iudge, condemne me not. For I haue sinned exceadingly in my life.* Thus is euerie one taught to praie, and this you confesse to be a good praier, and necessarie for all to vse, as at other times, so especially when death approcheth. And verelie howsoeuer it is now for a fashion with

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with great countenaunce, and vehement disputation auouched by some, that we merite heauen by our good workes, yet I am perswaded that no aduersarie of conscience can otherwise thinke, or dare in perill of death otherwise saie, but that he hath deserued for his sinnes punishment and death euerlasting, and cannot auoide the same, if God will render to his workes the reward that of due belongeth vnto them: and therefore casting awaie all trust in his workes, will aske pardon and mercy, not claime any debt or due reward of the Lord. So though in their life time many of them be obstinatlie bent, and haue in their mouth nothing so much, as good workes, merite, rewarde, due, debt, recompense for their wel doing, yet the time drawing neer, when they must holde vp their handes at the barre of the Lords iudgement seat, and there must make answere for themselues, and their workes must be tried by the lawe of God, they giue ouer their former confidence, they haue no ioie in themselues, yea they distrust their owne workes, they tremble and quake inwardly, they are in fearfull heauines and perplexitie of minde, they knowe not whither to

turne them-selues, and if God giue such grace vnto them, then they see and forsake their error of deseruing heauen, then they confesse they are sinners, and therfore guiltie of death, and then learne that lesson in their end, which afore in their life time they would not vnderstand.

Yet doth euerie faithfull Christian, keeping as much as in him lieth the commandements of God, hope for the kingdome of heauen, aske eternall life, yea and also in some sorte promise to his workes the crowne of glorie, not for merite and worthines of his works, but in respect of Gods meere mercy, whoe hath promised to bestowe vpon vs and our workes greater reward, then we can possiblie deserue. This is the difference betweene the doctrine of Christ, of the Prophets, of the Apostles, and of the fathers, which we follow, and the doctrine of the *Sorboniستes*, and *Rhemiستs*, and all *Papiستs*, which whoe so holdeth shall be sure neuer to be saued. Thus appeereth how vaine and childish it is, that you intitle your schoole of *Sorbone* with the names of *Salomon*, *Dauid*, *Esaie*, *Ieremy*, *Peter*, *Paule*, *Augustine*, as though they had euer bene entred into that Col-

ledge

ledge, and taken degree in your ſchoole: whereas whoſoeuer marketh the point of difference betweene their doctrine and that of *Sorbone*, ſhall plainlie perceiue they were no *Sorboniſts*, nor euer alowed the *Sorbonicall* and phariſaicall iuſtice of merites. How ignorantlie you obiect ſhamefull ignorance to me, maie appeere by that which now and before hath bene aunſwered, it being indeed manifeſt that your ſelfe either know not the true ſtate of the controuerſie, or els haue replied neuer a word aptlie to purpoſe.

(*)

Soli Deo ſit gloria.

ERRATA.

Pa. 37. lin 17. strange. p. 86 15. there. p. 125. 1. meaning. p. 144. 17. renegates. p. 294. 28 as well. p 334. 5. is as corrupt pag. 331. 30. *John.* and in certaine copies p. 159. the last line, and pag. 160. the first line read it thus; before *Valentinian* to haue a Councell: that a Councell by the Emperour. &c.

Other errors perhaps haue escaped: but the reader (I trust) will easilie espie, correct, and pardon them.

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